A Summarised Quranic Commentary: The Path of Peace of Mind

Chapter 9 At Tawbah

PodQuran - Vol 9



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 9 At Tawbah

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 9 At Tawbah of the Holy Quran. It specifically discusses the good characteristics Muslims must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Chapter 9 – At Tawbah, Verses 1-16

بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ﴿١﴾

فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۙ وَأَنَّ
ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ ﴿٢﴾

وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ
بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن
تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟
بِعَذَابٍ أَلِيمٍ ﴿٣﴾

إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ
يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ ٱللَّهَ
يُحِبُّ ٱلْمُتَّقِينَ ﴿٤﴾

فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ
وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا۟
وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ
رَّحِيمٌ ﴿٥﴾

وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ
ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ﴿٦﴾

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ
رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ فَمَا
ٱسْتَقَٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧﴾

كَيْفَ وَإِن يَظْهَرُوا۟ عَلَيْكُمْ لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا وَلَا ذِمَّةً ۚ
يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَٰسِقُونَ ﴿٨﴾

ٱشْتَرَوْا۟ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا۟ عَن سَبِيلِهِۦٓ ۚ إِنَّهُمْ سَآءَ مَا
كَانُوا۟ يَعْمَلُونَ ﴿٩﴾

لَا يَرْقُبُونَ فِى مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً ۚ وَأُو۟لَٰٓئِكَ هُمُ
ٱلْمُعْتَدُونَ ﴿١٠﴾

فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى
ٱلدِّينِ ۗ وَنُفَصِّلُ ٱلْـَٔايَـٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾

وَإِن نَّكَثُوٓا۟ أَيْمَـٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوا۟ فِى دِينِكُمْ
فَقَـٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ ۙ إِنَّهُمْ لَآ أَيْمَـٰنَ لَهُمْ لَعَلَّهُمْ
يَنتَهُونَ ﴿١٢﴾

أَلَا تُقَـٰتِلُونَ قَوْمًا نَّكَثُوٓا۟ أَيْمَـٰنَهُمْ وَهَمُّوا۟ بِإِخْرَاجِ
ٱلرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَٱللَّهُ
أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣﴾

قَـٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ
حَكِيمٌ ﴿١٥﴾

أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَـٰهَدُوا۟ مِنكُمْ
وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً ۚ
وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٦﴾

“[This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.

So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers.

And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah . And give tidings to those who disbelieve of a painful punishment.

Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].

And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.

And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah . Then deliver him to his place of safety. That is because they are a people who do not know.

How can there be for the polytheists a treaty in the sight of Allah and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him].

How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient.

They have exchanged the signs of Allah for a small price and averted [people] from His way. Indeed, it was evil that they were doing.

They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.

But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know.

And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease.

Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers.

Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people

And remove the fury in the believers' hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise.

Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah , His Messenger and the believers as intimates? And Allah is Acquainted with what you do."

Discussion on Verses 1-16

After the conquest of Mecca and the general population of Arabia entered Islam in multitudes, Allah, the Exalted, announced that they would no longer be any further peace treaties with the polytheists of Arabia. As a result, they would need to either accept Islam or leave the Arabian Peninsula by the end of their current peace treaty or after four months. Chapter 9 At Tawbah, verses 1-3:

"[This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists. So travel freely, throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers."

It is important to understand that the tradition of Allah, the Exalted, when dealing with nations has never changed. Those who persisted on disbelief and persecuting their Holy Prophet, peace be upon him, and his followers were eventually punished in this world, even if this punishment was delayed. As the tradition of Allah, the Exalted, never changes, the polytheists of Mecca and the surrounding areas who persisted on disbelief and the persecution of the muslims were going to be punished, unless they repented and accepted Islam or if they left the Arabian Peninsula within the four month respite period granted to them by Allah, the Exalted. Allah, the Exalted, granted them another mercy by making this outcome clear to them instead of keeping this plan a secret. Chapter 9 At Tawbah, verse 3:

“And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment.”

Generally speaking, the one who persists on the disobedience of Allah, the Exalted, whether muslim or not, by misusing the blessings they have been granted, will eventually face the consequences of their behaviour, even if this is not obvious to them. In this world, their mindset will hinder them from attaining a harmonious mental and physical condition, leading them to misplace everything and everyone in their lives. Consequently, aspects of their life, including family, friends, career, and wealth, will turn into sources of stress. If they continue to defy Allah, the Exalted, they will wrongly attribute their stress to others, like their spouse. By excluding these positive influences from their lives, they will only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who continue to misuse the blessings they have received, such as the wealthy and famous, despite their enjoyment of worldly pleasures. In addition, as indicated by the end of verse 3, the muslim who persists on the disobedience of Allah, the Exalted, is also in great danger of losing their faith. It is essential to recognize that faith resembles a plant that needs to be fed with acts of obedience in order to thrive and endure. Just as a plant that does not receive nourishment, like sunlight, will perish, so too can a person's faith die if it is not sustained by acts of obedience. This represents the most significant loss. Chapter 9 At Tawbah, verse 3:

"…*So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment."*

In order to avoid this outcome one must sincerely repent from their disobedience. Genuine repentance requires feeling remorse, asking for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided this does not cause additional issues. One must genuinely commit to not repeating the same or a similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. They should persist in sincerely obeying Allah, the Exalted, by properly utilizing the blessings He has bestowed upon them, as described in Islamic teachings.

As mentioned earlier, Allah, the Exalted, gave the polytheists of Arabia four months to decide whether to accept Islam or leave the Arabian Peninsula but allowed the peace treaties that were already established to be completed, irrespective of their term, as long as the treaty was not violated by the non-muslims. Chapter 9 At Tawbah, verse 4:

"Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]…"

This indicates the importance of fulfilling one's promises at all times. In fact, as indicated by the end of verse 4, fulfilling one's promises is an aspect of righteousness. Chapter 9 At Tawbah, verse 4:

"…Indeed, Allah loves the righteous."

As Islam represents a comprehensive code of conduct, Allah, the Exalted, links worldly matters, like fulfilling promises, to righteousness in this verse. Thus, it is crucial to recognize that Islam impacts every situation one encounters, whether secular or religious, and influences every worldly blessing one engages with. Therefore, one should refrain from adopting the ignorant mindset that suggests Allah, the Exalted, will only hold them accountable for religious obligations, such as the obligatory prayers. Allah, the Exalted, will inquire about every circumstance they faced, both worldly and religious. Hence, individuals must ensure they learn and implement Islamic teachings to act correctly in all situations. This will ensure they attain a balanced mental and physical state, properly aligning everything and everyone in their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds. One must, therefore, avoid treating Islam like a garment that can be put on or taken off based on personal desires. Those who act in this way are merely worshipping their own desires, regardless of their claims to the contrary. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Those who neglect to apply Islamic teachings in all circumstances will ultimately misuse the blessings they have received. As a result, they will end up in a state of mental and physical imbalance, misplacing everything and everyone around them, and failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, even if they enjoy some worldly comforts.

Furthermore, the most significant promise a Muslim has made is with Allah, the Exalted, which is established upon accepting Him as their Lord and God. This commitment entails obeying His commands, avoiding His prohibitions, and facing fate with patience in accordance with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

Additionally, all promises made to others should be honored, unless there is a legitimate reason not to, particularly those made by a parent to their children. Failing to keep promises only instills poor character in children and leads them to think that deceitfulness is an acceptable trait. In a Hadith recorded in Sahih Bukhari, number 2227, Allah, the Exalted, states that He will oppose anyone who makes a promise in His name and then breaks it without a valid reason. How can someone who has Allah, the Exalted, against them on Judgement Day hope to succeed? It is generally wiser to avoid making promises to others when possible. However, when a promise is made, one must make every effort to fulfill it.

Allah, the Exalted, warned the polytheists of Arabia that after the four month period was over, or when the end term of their peace treaties were reached, then they would either need to accept Islam or leave the Arabian Peninsula and failing to do either would be a declaration of war against Islam. This would be the final act of disbelief and disobedience that would lead to their punishment, thereby fulfilling the tradition of Allah, the Exalted, across time, of punishing those who persisted on disbelief, His disobedience and the persecution of the muslims. Chapter 9 At Tawbah, verse 5:

"And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful."

To fully understand the meanings of the verses in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, it is crucial to view them in their proper context. This implies that no verse or Hadith should be interpreted alone, without considering the circumstances of its revelation or documentation, as this may result in a misunderstanding of Islamic principles. To genuinely understand the context of the verses and Hadiths, one must analyze them in relation to the life of the Holy Prophet Muhammad, peace and blessings be upon him. Only by doing so can one identify the specific context of a particular verse or Hadith.

Moreover, Muslims are allowed to engage in armed conflict against external aggressors only under the command of a legitimate ruler and in line with the guidelines set forth in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who participate in such actions must always be conscious of Allah, the Exalted, to ensure they do not exceed these established boundaries and regulations. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors."*

And chapter 2 Al Baqarah, verse 194:

"…*So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah…"*

One principle is to engage in warfare only as a reaction to an attack, as emphasized in the Holy Quran. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you…"*

As a result, showing physical aggression towards an opponent during peaceful times is not allowed. Furthermore, it is required that when the opponent does not show aggression, Muslims must also hold back. Chapter 2 Al Baqarah, verse 193:

"…But if they cease, then there is to be no aggression [i.e., assault] except against the violators."

If the opponent desires peace, it should be granted. Chapter 4 An Nisa, verse 90:

"…So if they remove themselves from you and do not fight you and offer you peace, then Allāh has not made for you a cause [for fighting] against them."

The third rule states that civilians must not be harmed. Additionally, the Holy Prophet Muhammad, peace and blessings be upon him, consistently forbade harming women, children, the elderly, the sick, as well as monks and hermits during wartime. This prohibition is supported by many Hadiths, including those found in Sunan Abu Dawud, number 2614, and Musnad Ahmad, number 2728.

The first Caliph of Islam, Abu Bakkar Siddique, may Allah be pleased with him, explicitly prohibited the killing of children, women, and the elderly. He also forbade the destruction of fruit-bearing trees, damage to property, and the killing of livestock. This guidance is recorded in Musannaf Ibn Abi Shayba, number 33121.

The second Caliph of Islam, Umar Bin Khattab, may Allah be pleased with him, clearly instructed Muslim armies not to harm non-combatants, such as farmers. This directive is also documented in Musannaf Ibn Abi Shayba, number 33120.

In the face of an impending conflict, the Muslim nation is commanded to prepare to the best of their abilities. This preparation aims to deter the enemy from attacking; if the enemy seeks peace, it must be granted to them. Chapter 8 An Anfal, verses 60-61:

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy…And if they incline to peace, then incline to it [also]…"

Permission is given to fight against those who do not honor their agreements with the Muslims. Chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?”

Islam forbids the attack on those who uphold their commitments. Chapter 9 At Tawbah, verse 7:

“…So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him].”

It is clear that no one should be forced to accept Islam, as it is a faith that must be sincerely embraced by the heart, not just through verbal expressions or deeds. Chapter 2 Al Baqarah, verse 256:

“There shall be no compulsion in the religion…”

Those who uphold harmonious relationships with Muslims will be treated fairly at all times. Chapter 60 Al Mumtahanah, verses 8-9:

"Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly. Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion…"

War is abhorrent to Allah, the Exalted, and Muslims should participate when necessary without desiring it. Chapter 2 Al Baqarah, verse 216:

"Battle has been enjoined upon you while it is hateful to you…"

The Holy Prophet Muhammad, peace and blessings be upon him, warned Muslims against the urge for conflict and instead encouraged them to seek refuge in Allah, the Exalted. However, if they are forced to face the enemy, they must stand firm. This advice is documented in a Hadith from Sahih Bukhari, number 2966.

The core message of these verses highlights that the use of force should only be a last resort, restricted to what is necessary, and aligned with the

teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As mentioned earlier, it is essential to assess a verse or Hadith within its correct context to understand its relevance regarding who, what, and where it applies. Sadly, many people, whether intentionally or not, misinterpret the verses and Hadiths related to conflict in this way. A well-known example is a verse often called the sword verse, even though the word "sword" does not appear in the Holy Quran. Chapter 9 At Tawbah, verse 5:

“And when the inviolable months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

As previously mentioned, this declaration of war is limited to specific conditions and peace agreements. Additionally, a review of the historical context related to this and other similar verses clearly shows that it is not a universal guideline for engaging in conflict with non-Muslims. Essentially, the verse applies to a particular group of people, at a specific time and place.

The verses surrounding the sword verse clearly indicate multiple times that the polytheists referred to are only those who repeatedly violated their peace treaties with the Holy Prophet Muhammad, peace and blessings be

upon him, and committed acts of violent aggression against the Muslim community and its supporters. For example, the verse immediately before the Sword verse, meaning, chapter 9 At Tawbah, verse 4, states:

“Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allāh loves the righteous [who fear Him].”

This is followed by another command in a related verse, chapter 9 At Tawbah, verse 7:

“How can there be for the polytheists a treaty in the sight of Allāh and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Ḥarām? So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him].”

The actions taken by these polytheists, who were subject to combat, are mentioned in other relevant verses. Chapter 9 At Tawbah, verses 8-10:

“How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection?

They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient. They have exchanged the signs of Allāh for a small price and averted [people] from His way. Indeed, it was evil that they were doing. They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors."

And chapter 9 At Tawbah, verses 12-13:

"And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?..."

These specific polytheists consistently broke their agreements and aided others in their opposition to Islam. They started hostilities against the Muslims, hindered people from converting to Islam, and expelled Muslims from Mecca and Masjid Al Haram. Their offenses against the Muslims are mentioned at least eight times in the referenced verses.

In chapter 9, Tawbah, verse 12, which was quoted earlier, the aim of fighting the 'leaders of disbelief' is to force them to 'stop' their hostile actions. These verses, along with others, highlight the importance of

adhering to certain conditions during warfare, such as only engaging with those who initiate conflict against them.

Additionally, these polytheists were still given many warnings and opportunities. They were allowed a four-month period of respite and peace. Chapter 9 At Tawbah, verse 2:

“So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah…”

And chapter 9 At Tawbah, verse 5:

“And when the inviolable [four] months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

This reprieve was granted to give them the option to either accept Islam or to leave the Arabian Peninsula peacefully. Additionally, the Holy Prophet Muhammad, peace and blessings be upon him, was directed to provide protection to any of these polytheists who requested it, ensuring they could learn about the teachings of Islam without fear or pressure, or, alternatively,

to exit the Arabian Peninsula peacefully without the risk of harm. Chapter 9 At Tawbah, verse 6:

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh [i.e., the Qur’ān]. Then deliver him to his place of safety. That is because they are a people who do not know.”

The instruction in the sword verse about fighting and removing these polytheists would only take effect if they opted to stay in the Arabian Peninsula after the four-month grace period without converting to Islam, as this would signify a declaration of war against Islam. It is important to note that many polytheists took advantage of this grace period to convert to Islam. Because of this respite, hostilities came to a halt, and no blood was spilled due to the sword verse, which was meant to deter further violence, suggesting that these polytheists should either accept Islam or leave the Arabian Peninsula peacefully.

In summary, the surrounding verses and the blessed life of the Holy Prophet Muhammad, peace and blessings be upon him, offer the essential context for the sword verse. This shows that these verses were specifically revealed to stop attacks from certain hostile polytheists aimed at the Muslim community. Therefore, they cannot be applied indiscriminately to others who came later.

Chapter 9 At Tawbah, verse 5:

“And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.”

Generally speaking, it is important to note that Allah, the Exalted, would only accept the faith of the polytheists of Arabia, if they supported their verbal declaration of faith with actions by establishing their obligatory prayers and donating their obligatory charity. This indicates that a verbal declaration of faith in Islam has little value to Allah, the Exalted, if it is not supported by actions. In fact, the one who fails to support their verbal declaration of faith is in great danger of losing it. It is crucial to understand that faith is akin to a plant that requires nourishment through acts of obedience to flourish and survive. Similar to a plant that withers without essential elements like sunlight, a person's faith can also fade away and die if not supported by obedient actions.

One must therefore avoid this outcome by supporting their verbal declaration of faith with actions. The greatest of actions is establishing the obligatory prayers, as they are the central pillar of actions, as all other good actions revolve around them. Chapter 9 At Tawbah, verse 5:

“…But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.”

The establishment of the obligatory prayers requires their proper execution, and includes offering them during their specific times. The importance of these prayers is often emphasized in the Holy Quran, as they are a crucial expression of one's faith in Allah, the Exalted. Additionally, the five obligatory prayers, distributed throughout the day, act as a constant reminder of the Day of Judgement, helping individuals prepare for it, with each segment of the prayer symbolically associated with Judgement Day. Standing upright during prayer signifies how one will stand before Allah, the Exalted, on that Great Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

Bowing acts as an important reminder of the many people who will encounter criticism on Judgement Day for not following the commands of Allah, the Exalted, during their time on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique highlights the inability to fully surrender to the will of Allah, the Exalted, in all areas of life. The act of prostration in prayer acts as a reminder of the call for everyone to prostrate before Allah, the Exalted, on Judgement Day. Those who did not entirely submit to Him during their time on earth, which involves following His commands in every aspect of life, will discover that they cannot do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Taking a kneeling position while praying acts as a powerful reminder of how one will kneel before Allah, the Exalted, on the Day of Judgement, filled with concern about their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

Those who take these factors into account while praying will carry out their prayers properly, thus guaranteeing their genuine submission to Allah, the Exalted, during the times between the five obligatory prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

Just like the obligatory prayers is the central pillar of all good actions, similarly, in respect to financial good deeds, the obligatory charity is also the central pillar of actions, as all good financial deeds revolve around them. Chapter 9 At Tawbah, verse 5:

"…But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful."

The obligatory charity is merely a small fraction of an individual's total income and is only given when a specific amount is owned. One of the purposes of contributing this obligatory charity is to remind a Muslim that the wealth they hold is not truly theirs; otherwise, they would be free to use it as they please. This wealth has been created and bestowed upon them by none other than Allah, the Exalted, and must therefore be utilized in a manner that pleases Him. In reality, every blessing one has is merely a loan that must be returned to its rightful Owner, Allah, the Exalted. This repayment occurs when one uses the blessings they have received in ways

that are pleasing to Allah, the Exalted, as specified in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who fail to grasp this reality and act as if the blessings they have, such as their wealth, are theirs to keep, and thus neglect to give their obligatory charity, will face consequences, similar to those who do not repay a worldly loan. For instance, a Hadith found in Sahih Bukhari, number 1403, warns that individuals who do not give their obligatory charity will be confronted by a large venomous snake that will continuously bite them on Judgement Day. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

In this world, the wealth they neglect to contribute to obligatory charity will ultimately turn into a source of their stress and suffering, as they forget that Allah, the Exalted, holds a right over the blessings He has bestowed upon them. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 9 At Tawbah, verse 5:

"…But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful."

One must appreciate that Allah, the Exalted, is specifically referring to the polytheists of Mecca and the surrounding areas who persisted on persecuting the Companions, may Allah be pleased with them, thereby killing many of them and they attempted to kill the Holy Prophet Muhammad, peace and blessings be upon him, multiple times, yet He offers them forgiveness. This is an indication of the vast mercy and forgiveness of Allah, the Exalted. But it is important to note that this verse makes it clear that one needs to support their verbal declaration of faith with actions. Therefore, one must avoid wishful thinking in respect to the mercy and forgiveness of Allah, the Exalted, and instead adopt real hope. Wishful thinking is the act of continuing in the disobedience of Allah, the Exalted, while anticipating His mercy and forgiveness in both this life and the hereafter. Such an attitude holds no merit in Islam. In contrast, genuine hope is characterized by striving to obey Allah, the Exalted, which means utilizing the blessings bestowed upon them in accordance with Islamic principles. Only then can one rightfully hope for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is elaborated upon in a Hadith recorded in Jami At Tirmidhi, number 2459. Thus, it is essential to recognize this difference and to cultivate true hope in the mercy and forgiveness of Allah, the Exalted, while steering clear of wishful thinking, as it will not benefit them in this life or the next. Therefore, one must adopt real

hope, which involves supporting their verbal declaration of faith in Allah, the Exalted, with actions, by correctly using the blessings He has granted them as outlined in Islamic teachings and sincerely repent whenever they happen to commit a sin. Genuine repentance requires a deep sense of guilt, a heartfelt quest for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided that this does not cause additional issues. It is essential to make a sincere commitment to refrain from repeating the same or similar sins and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Furthermore, one must persist in faithfully obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, in accordance with Islamic principles. Chapter 9 At Tawbah, verse 5:

"…But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful."

As discussed earlier, the polytheists of Arabia were granted a four month respite period to either accept Islam or leave the Arabian Peninsula which had come under the control of Islam. But Allah, the Exalted, commanded the Holy Prophet Muhammad, peace and blessings be upon him, to offer protection to the polytheist tribes who were unaware of Islamic teachings so that they had the opportunity to learn about Islam and then they were free to choose to either accept it or leave the Arabian Peninsula in peace. Chapter 9 At Tawbah, verse 6:

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.”

It is important to note that as accepting Islam is a matter of the heart, one cannot be coerced into accepting it. Chapter 2 Al Baqarah, verse 256:

“There is absolutely no compulsion in the religion…”

Allah, the Exalted, reemphasised the command to fulfil any peace treaties until the end of their term unless they had been violated by the polytheists. Chapter 9 At Tawbah, verses 7-8:

“How can there be for the polytheists a treaty in the sight of Allah and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous. How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient.”

If the polytheists violated their peace treaty with the muslims, then the muslims were commanded to publicly announce the end of their treaty thereby avoiding behaving in a deceptive manner. Chapter 8 Al Anfal, verse 58:

“If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors.”

Generally speaking, verses 7 and 8 indicate the importance of fulfilling one’s trusts as this is an aspect of righteousness. This encompasses all the trusts granted by Allah, the Exalted, and by others. Every blessing that one holds has been entrusted to them by Allah, the Exalted. The sole method to honor these trusts is by utilizing the blessings in manners that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. By doing so, they will receive even more blessings, as this reflects genuine gratitude. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]…”

The trust that exists between individuals is crucial to uphold. Those who are given the responsibility of someone else's possessions must not misuse them and should only utilize them in accordance with the owner's wishes. One of the most significant forms of trust among people is the

confidentiality of conversations, unless there is a clear advantage in sharing that information with others. Sadly, this principle is frequently disregarded among Muslims. It is essential to handle the trusts between oneself and others in a manner that one would wish for their own trusts to be treated.

Moreover, these trusts extend to those individuals who are under one's guardianship, such as dependents. A Muslim is obligated to honor these trusts by ensuring the rights of these individuals are fulfilled, as outlined in Islamic teachings. For instance, it is a parent's responsibility to motivate their children to learn, comprehend, and implement the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 9 At Tawbah, verse 7:

"…So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous."

In addition, as Islam is a complete code of conduct, one must fulfil both the rights of Allah, the Exalted, and people. Sadly, muslims are often good at fulfilling the rights of Allah, the Exalted, such as the obligatory prayers, but ignore the rights of people, believing they are irrelevant. Those who wrong others will face justice on Judgement Day, even if they escape it in this world. The oppressor will be forced to transfer their virtuous deeds to their victims, and if needed, they will carry the burden of their victim's sins until justice is served. This could lead to the oppressor facing damnation in Hell on Judgement Day, irrespective of their compliance with the rights of Allah, the Exalted. This crucial warning is highlighted in a Hadith from Sahih

Muslim, number 6579. In order to avoid this outcome, one must fulfil the rights of Allah, the Exalted, and people according to the teachings of Islam.

Chapter 9 At Tawbah, verse 7:

"…So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous."

This verse also indicates the default behaviour of a muslim. They must always behave in a good and upright manner towards others, unless they are mistreated. In the case of mistreatment, they should defend themselves within the limits of Islam and take steps to protect themselves to avoid history from repeating itself. Chapter 16 An Nahl, verse 126:

"And if you punish, punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient."

It is important to note that patience in this verse does not mean to adopt a passive attitude whereby one allows others to continue wronging them. Patience and forgiveness should never be confused with a passive acceptance of harm; instead, they demand proactive steps to ensure safety. This is in line with Islamic teachings. For instance, a woman

experiencing domestic violence must take assertive actions to safeguard herself and her children, which includes contacting law enforcement and exiting the abusive situation. Once she has secured her and her children's safety, she can pursue justice through legal avenues and seek divine justice from Allah, the Exalted, on the Day of Judgement. However, if she finds it in her heart to forgive her ex-husband for his past misdeeds for the sake of Allah, the Exalted, it will ultimately result in her own forgiveness. Chapter 24 An Nur, verse 22:

"…and let them pardon and overlook. Would you not like that Allah should forgive you?..."

As Islam is a balanced religion it gives people the right to defend themselves within a certain limit but makes it clear that the normal state of a muslim is being upright and respectful to others at all times so that their rights are fulfilled according to the teachings of Islam. Indeed, a Hadith recorded in Sunan An Nasai, number 4998, clearly states that an individual cannot be considered a genuine Muslim and believer unless they refrain from causing physical and verbal harm to others and their belongings, regardless of the faith they adhere to. And a person cannot be a true believer until they love for others, what they desire for themself. This has been advised in a Hadith found in Sahih Bukhari, number 13. As each person desires to obtain peace and security from others, they must grant others the same thing through their words and actions. Therefore, the normal state of a muslim towards others is to show kindness and respect at all times so that their rights are fulfilled. This will ensure the spread of justice and peace within society. Chapter 9 At Tawbah, verse 7:

“…So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous.”

Allah, the Exalted, admonishes the polytheists of Mecca and its neighboring regions who, despite their clear understanding of Islam's truth, chose to reject it. The non-Muslims in Mecca, proficient in the Arabic language, recognized that the Holy Quran could not have been authored by a mere human. Furthermore, after knowing the Holy Prophet Muhammad, peace and blessings be upon him, for forty years before he declared his Prophethood, they knew that he was not a liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Considering that the Holy Prophet Muhammad, peace and blessings be upon him, had no engagement with earlier divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims in Mecca—he would not have had knowledge of the altered or original teachings contained within these sacred texts. This fact further reinforces the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The non-Muslims in Mecca recognized the legitimacy of Islam but turned against it due to the threat it posed to their earthly desires. They were apprehensive about losing their social status and power with the rise of Islam. As a result, they concocted flimsy reasons to reject Islam, hoping to deter others from accepting it. Chapter 9 At Tawbah, verse 9:

“They have exchanged the signs of Allah for a small price and averted [people] from His way. Indeed, it was evil that they were doing.”

Generally speaking, societal influences such as social media, fashion trends, and cultural norms often place pressure on individuals who are dedicated to Islamic values. The promotion of Islam is frequently viewed as an obstacle to their aspirations for wealth and social standing. Industries that Islam critiques actively resist the adoption of Islamic principles and discourage Muslims from practicing their faith. This significantly contributes to the prevalent anti-Islamic sentiments found across various platforms, including social media.

Furthermore, those who strive to adhere to Islamic principles, which promote moderation in personal desires and the responsible use of the

blessings they have been granted, often encounter negative behaviour from individuals who indulge in excess—acting on their desires without restraint, as Islam makes them appear animalistic. These individuals frequently attempt to dissuade others from accepting Islam and discourage Muslims from practicing on their faith, trying to lure them into a lifestyle characterized by unrestrained desire. They often target specific elements of Islam, such as the dress code for women, to undermine its appeal. However, perceptive individuals can easily recognize the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may criticize the Islamic dress code for women, they do not apply the same level of scrutiny to other vital professions, such as law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence regarding other dress codes, underscores the weakness and unfounded nature of their arguments. Ultimately, it is the tenets of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any way they can.

In addition, when an individual chooses a different path than their peers, it may evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal desires over adhering to the guidance of Allah, the Exalted. Consequently, this can lead to criticism aimed at those who remain steadfast in their faith, frequently coming from family members. Chapter 9 At Tawbah, verse 10:

“They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.”

In every situation, an individual must steadfastly dedicate themselves to the genuine obedience of Allah, the Exalted, understanding that this commitment will bestow upon them tranquility and shield them from the adverse influences of others. Choosing to disobey Allah, the Exalted, in order to satisfy others will ultimately result in a loss of inner peace, as this will encourage them to misuse the blessings He has granted them. Consequently, they will find themselves in a state of mental and physical disarray, misaligning everything and everyone in their lives, and they will be unprepared for their accountability on the Day of Judgement. This will bring about stress, challenges, and hardships in both worlds, regardless of any material comforts they might enjoy.

In order to remain steadfast on the right attitude one must strive to achieve strong faith. A robust faith is essential for staying devoted to obeying Allah, the Exalted, in every circumstance, whether in times of prosperity or adversity. This profound faith is cultivated through comprehending and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, yields tranquility in this life and the hereafter. Conversely, those who are uninformed about Islamic principles will possess a fragile faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure their understanding that relinquishing their desires in favor of adhering to the commands of Allah, the Exalted, is the pathway to achieving true peace in both worlds. Thus, it is vital for individuals to fortify their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This entails appropriately utilizing the blessings they have received, as prescribed by Islamic teachings, ultimately resulting in a harmonious

mental and physical state and the correct prioritization of all aspects of their lives.

As mentioned earlier, even though the polytheists of Mecca persisted on persecuting and killing many of the Companions, may Allah be pleased with them, Allah, the Exalted, still offered them forgiveness, guaranteed their past sins would be forgiven and that they would be counted from amongst the muslim brotherhood. Chapter 9 At Tawbah, verse 11:

“But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know.”

The Companions, may Allah be pleased with them, were commanded to treat the polytheists of Mecca, who persisted on trying to kill them, like brothers, if they accepted Islam. This type of unity can only be achieved when everyone within a group has a single goal: the sincere obedience of Allah, the Exalted. History demonstrates that unity founded on materialistic reasons, like wealth or lineage, is inherently fragile and ultimately disintegrates over time. When the disadvantages of worldly matters surpass the advantages, relationships among individuals swiftly dissolve, leading to the formation of new connections with others. A glance at the histories of nations, criminal groups, and families reveals this undeniable reality. In contrast, Muslims united in their obedience to Allah, the Exalted, will maintain their strength despite the fluctuations of worldly conditions. This explains why the Companions, may Allah be pleased with them, triumphed over more powerful nations, despite their limited numbers and resources.

Generally speaking, as time goes on, it is common for Muslim relatives to become distant and lose the strong bonds they once enjoyed. Various factors contribute to this trend, but a key element is the foundation upon which their relationships were built by their parents and elders. It is a well-known fact that a structure with a weak base is susceptible to deterioration or may even collapse. Similarly, when the groundwork of interpersonal relationships is flawed, those connections will inevitably weaken or fall apart. When the Holy Prophet Muhammad, peace and blessings be upon him, brought the Companions together, may Allah be pleased with them, he forged their ties for the sake of Allah, the Exalted. In contrast, many Muslims today gather people for reasons rooted in tribalism, brotherhood, or societal approval. Although most of the Companions, may Allah be pleased with them, were not blood relatives, the strength of their connections stemmed from a solid foundation—their mutual devotion to Allah, the Exalted—enabling their relationships to thrive. On the other hand, many Muslims today, despite being related by blood, find themselves drifting apart over time because the basis of their connections is built on falsehoods, such as tribalism and similar ideologies.

Muslims need to understand that if they desire their relationships to last and to earn rewards for the essential duty of upholding family bonds and fulfilling the rights of others, they must forge connections purely for the sake of Allah, the Exalted. The core of this principle is that people should interact and work together in manners that are pleasing to Allah, the Exalted. This guidance is explicitly mentioned in the Holy Quran. Chapter 5 Al Ma'idah, verse 2:

“…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…”

Chapter 9 At Tawbah, verse 11:

“But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know.”

In general, it is essential to recognize that Allah, the Exalted, would only accept the faith of the polytheists of Arabia if they supported their verbal declaration of faith with tangible actions, such as performing their obligatory prayers and giving their obligatory charity. This highlights that a mere verbal declaration of faith in Islam holds little significance to Allah, the Exalted, unless it is accompanied by actions. Therefore, one must avoid adopting wishful thinking in respect to the mercy of Allah, the Exalted, whereby they fail to support their verbal declaration of faith in Him with actions and still expect His mercy in both worlds. This mindset has no value in Islam. On the other hand, true hope involves making an effort to obey Allah, the Exalted, which entails using the blessings granted to them in line with Islamic teachings. Only in this way can one genuinely anticipate the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is explained in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, it is crucial to understand this difference and to nurture authentic hope in the mercy and forgiveness of Allah, the Exalted, while avoiding wishful thinking, as it will not benefit them in this life or the next.

Moreover, those who fail to support their verbal affirmation of faith with actions are at a considerable risk of losing it. It is essential to understand that faith is akin to a plant that requires nourishment through acts of obedience to flourish and persist. Just as a plant withers without vital components like sunlight, an individual's faith can also die if it is not supported by obedient deeds.

Thus, one must endeavor to avoid this situation by reinforcing their verbal affirmation of faith with corresponding actions. The most crucial of these actions is the establishment of mandatory prayers, as they act as the foundational pillar of all deeds, with every other virtuous act revolving around them. Chapter 9 At Tawbah, verse 11:

"But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know."

The implementation of obligatory prayers necessitates their correct performance, which includes adhering to their designated times. The significance of these prayers is frequently highlighted in the Holy Quran, as they serve as a vital manifestation of one's belief in Allah, the Exalted. Furthermore, the five obligatory prayers, spread across the day, function as a continual reminder of the Day of Judgement, aiding individuals in their preparation for it, with each part of the prayer symbolically linked to Judgement Day. Standing tall during prayer represents how one will stand

before Allah, the Exalted, on that momentous Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

Bowing serves as a significant reminder of the numerous individuals who will face criticism on Judgement Day for failing to bow to Allah, the Exalted, in this world. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique emphasizes the struggle to completely submit to the will of Allah, the Exalted, in every facet of life. The act of prostration during prayer serves as a reminder of when all people will be commanded to prostrate before Allah, the Exalted, on Judgement Day. Individuals who failed to fully surrender to Him while on earth—by adhering to His commands in all areas of life—will find that they are unable to prostrate to Allah, the Exalted, on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled,

humiliation will cover them. And they used to be invited to prostration while they were sound.”

Assuming a kneeling posture during prayer serves as a profound reminder of how one will kneel before Allah, the Exalted, on the Day of Judgement, filled with anxiety regarding their final destiny. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.”"

Individuals who consider these elements while engaging in prayer will perform their prayers correctly, ensuring their obedience to Allah, the Exalted, in the times between the obligatory prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

Just as the obligatory prayers serve as the foundation for all virtuous deeds, the obligatory charity holds a similar significance in terms of

financial obedience to Allah, the Exalted. Indeed, all good financial actions are centered around this obligatory pillar. Chapter 9 At Tawbah, verse 11:

"But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know."

The obligatory charity represents just a small portion of a person's overall income and is only given once a certain threshold is met. One key reason for contributing this obligatory charity is to serve as a reminder to Muslims that the wealth they possess is not genuinely theirs; if it were, they would have the freedom to use it however they wish. This wealth has been created and granted to them by Allah, the Exalted, and must therefore be used in ways that are pleasing to Him, as outlined in Islamic teachings. In truth, every blessing one receives is simply a loan that must be returned to its rightful Owner, Allah, the Exalted. This repayment takes place when individuals utilize the blessings they have been given in ways that align with the teachings of the Holy Quran and the guidance of the Holy Prophet Muhammad, peace and blessings be upon him. Those who fail to understand this truth and behave as if their blessings, including their wealth, are theirs to use as their wish, neglecting to give their obligatory charity, will face repercussions akin to those who do not repay a worldly loan. For example, a Hadith recorded in Sahih Bukhari, number 1403, warns that those who fail to give their obligatory charity will encounter a large venomous snake that will continuously bite them on Judgement Day. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

In this world, the wealth they fail to share through obligatory charity will eventually become a source of their anxiety and stress, as they overlook the fact that Allah, the Exalted, has a claim over the blessings He has granted them. In fact, their attitude will cause them to persist on disobeying Him by misusing the blessings He has granted them. Consequently, they will end up with an unsteady mental and physical condition, they will misplace everything and everyone in their lives, and they will not be ready to face their accountability on the Day of Judgement. This will result in stress, problems, and challenges in both worlds, even if they experience some material comforts. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Therefore, one must support their verbal declaration of faith in Allah, the Exalted, by sincerely obeying Him. This involves correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition,

allowing them to appropriately position everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquillity in both worlds.

As discussed earlier, Allah, the Exalted, commanded the Companions, may Allah be pleased with them, to fight the polytheists of Mecca if they failed to accept Islam or leave the Arabian Peninsula after the four month respite granted to them, as this would have been a declaration of war from them. Chapter 9 At Tawbah, verse 12:

"And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease."

The first thing to note is that the leaders of disbelief refer specifically to the leaders of the non-muslims of Mecca as they led the fight against Islam. This is further supported by the next verse, as the leaders of the non-muslims of Mecca were the ones who forced the Holy Prophet Muhammad, peace and blessings be upon him, to migrate to Medina as they plotted to assassinate him. Chapter 9 At Tawbah, verse 13:

“Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?...”

As the Companions, may Allah be pleased with them, started their migration to Medina, the non-Muslim leaders of Mecca recognized that it was just a matter of time before the Holy Prophet Muhammad, peace and blessings be upon him, would also make the journey to Medina. They were concerned that if Medina transformed into an Islamic state, it would jeopardize their influence and authority in the region. Consequently, they convened a meeting at Dar Al Nadwa, situated in Mecca, near the sacred house of Allah, the Exalted, the Kaaba. Even the Devil, disguised as an elderly man, participated in their discussions. During this meeting, various members shared their thoughts on how to deal with the Holy Prophet Muhammad, peace and blessings be upon him, to thwart his mission, but the Devil countered their suggestions until Abu Jahl, the uncle of the Holy Prophet Muhammad, peace and blessings be upon him, proposed a plan. He recommended that they assassinate him using a group of individuals from different tribes. This strategy would prevent the tribe of the Holy Prophet Muhammad, peace and blessings be upon him, from retaliating against all of them, and they could offer money to his tribe to resolve the matter. The Devil and all the other attendees of the meeting concurred with this wicked scheme. When the Holy Prophet Muhammad, peace and blessings be upon him, departed from his home to migrate to Medina, he recited the Holy Quran, and Allah, the Exalted, temporarily blinded the assassins waiting outside his home to kill him. As he walked past them, the Holy Prophet Muhammad, peace and blessings be upon him, scattered dirt on their heads and continued on his way. The assassins only became aware of what had transpired after the Holy Prophet Muhammad, peace and blessings be upon him, had left the vicinity, and they were informed of the incident by a passer-by. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Pages 152-153.

Chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?...”

In addition, both these verses make it clear that the Companions, may Allah be pleased with them, were to fight until the enemies of Islam refrained from attacking Islam and them. Therefore, the order to fight was a defensive strategy as the polytheists initiated the fighting with Islam and the muslims. This further highlights that fighting is not the normal state of muslims and is only adopted in extenuating cases, such as self-defense. As discussed earlier, the default state of a muslim is showing kindness and respect to all, irrespective of their faith. In fact, a Hadith in Sunan An Nasai, number 4998, clearly states that a person cannot be considered a true Muslim and believer unless they refrain from causing physical and verbal harm to others and their belongings, regardless of the faith of those individuals. Additionally, one cannot be a sincere believer until they desire for others what they desire for themselves. This concept is reinforced in a Hadith from Sahih Bukhari, number 13. Just as everyone seeks peace and security from others, they must also offer the same to others through their words and actions. Therefore, a Muslim's default attitude towards others should always be one of kindness and respect, ensuring that everyone's

rights are fulfilled according to Islamic principles, irrespective of their beliefs.

Allah, the Exalted, warns the Companions, may Allah be pleased with them, not to let the fear of people and their apparent strength deter them from obeying Allah, the Exalted. Chapter 9 At Tawbah, verse 13:

“…Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers.”

Generally speaking, a muslim must never be deterred from sincerely obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, by the fear of people and their criticisms. Islam teaches individuals to control their worldly desires, yet those who prioritize fulfilling these desires often criticize this perspective, as Islam makes them appear animalistic. Furthermore, businesses and industries that thrive on people indulging their desires will actively oppose Islam, seeking to dissuade individuals from adhering to its teachings. In response to such criticism, Muslims must remain unwavering in their obedience to Allah, the Exalted, who will grant them peace of mind and shield them from the adverse effects of societal pressures, even if this protection is not immediately apparent. Conversely, those who seek to satisfy societal expectations while disregarding the commands of Allah, the Exalted, will find themselves unprotected from His punishment and will ultimately fail to gain true societal approval, as people and worldly influences like social media, fashion, and culture are inherently unstable. By steadfastly adhering to the obedience of Allah, the Exalted, by correctly

utilizing the blessings He has granted them as per Islamic principles, individuals can achieve a harmonious mental and physical state, effectively prioritizing everyone and everything within their lives. Moreover, Allah, the Exalted, will replace negative companions who criticize their devotion with supportive friends who motivate them to remain committed to His obedience, thus enhancing their peace of mind in this life. Chapter 29 Al Ankabut, verse 9:

"And those who believe and do righteous deeds - We will surely admit them among the righteous."

But those who continue to disobey Allah, the Exalted, in order to gain societal approval and satisfy their worldly desires will ultimately misuse the blessings they have been granted. Consequently, every aspect of their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to defy Allah, the Exalted, they will misplace their blame on the wrong people and things in their lives, like their spouse, for their stress. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when observing those who consistently misuse the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries.

As discussed earlier, the tradition of Allah, the Exalted, of punishing nations who persisted on disbelief and the persecution of muslims throughout the generations has never changed. In the case of the polytheists of Mecca

and the surrounding areas, Allah, the Exalted, decided to punish them at the hands of the Companions, may Allah be pleased with them, instead of sending a divine punishment from the heavens, as He done for earlier nations. Chapter 9 At Tawbah, verse 14:

"Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them…"

Punishing them in this manner was in fact a mercy from Allah, the Exalted, as this type of punishment could have been easily avoided if the polytheists either accepted Islam or left the Arabian Peninsula within the four month respite granted to them. Whereas, a divine punishment from the Heavens cannot be avoided, once it is unleashed on a nation.

In addition, as Islam understands and accepts the mental state of humans, Allah, the Exalted, wanted to give satisfaction to the Companions, may Allah be pleased with them, by defeating the polytheists through their hands after they endured unimaginable persecution at the hands of the polytheists of Mecca. Chapter 9 At Tawbah, verses 14-15:

"…Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people. And remove the fury in their hearts…"

But even after this warning and threat to the polytheists of Mecca and the surrounding areas, Allah, the Exalted, still invited them towards repentance. Chapter 9 At Tawbah, verse 15:

"…And Allah turns in forgiveness to whom He wills…"

As Allah, the Exalted, knows all things, He is fully aware of those who sincerely repent and those who are insincere in their repentance and as a result, He will compensate each person according to their behaviour. Chapter 9 At Tawbah, verse 15:

"…and Allah is Knowing and Wise."

Generally speaking, one must therefore avoid being insincere in their repentance, whereby they seek forgiveness from Allah, the Exalted, yet persist on disobeying Him. The one who behaves in this manner will inevitably persist on misusing the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, causing them to misplace everything and everyone in their lives, ultimately failing to prepare properly for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. In order to avoid this outcome one must be sincere in their repentance. True

repentance involves a profound feeling of remorse, a sincere desire for forgiveness from Allah, the Exalted, and from those who have been wronged, as long as it does not lead to further complications. It is crucial to genuinely pledge to avoid repeating the same or similar transgressions and to restore any rights that have been violated in relation to Allah, the Exalted, and others. Additionally, one must continue to faithfully obey Allah, the Exalted, by properly using the blessings He has granted, in line with Islamic teachings.

Allah, the Exalted, then highlights another reason for commanding the Companions, may Allah be pleased with them, to strive in His obedience by correctly using the blessings they have been granted as outlined in Islamic teachings, an aspect of which was to fight against the enemies of Islam. Chapter 9 At Tawbah, verse 16:

"Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger and the believers as intimates?..."

In contrast to other lifestyles that have been modified or invented to cater to human desires, Islam requires individuals to make sacrifices to attain peace of mind in both this life and the hereafter. It is crucial to recognize that just as one cannot achieve worldly accomplishments, like becoming a doctor, without enduring challenges such as exams, similarly, one cannot attain peace of mind in both worlds without facing struggles and overcoming obstacles. It is perplexing how individuals comprehend that

success in this world necessitates effort, yet they anticipate achieving tranquillity in this life and Paradise in the afterlife without any sacrifices.

Moreover, a true testament to one's sincere faith in Allah, the Exalted, is the capacity to remain steadfast in His obedience regardless of the circumstances, whether during times of comfort or hardship. Indeed, difficult moments are vital for differentiating between those who faithfully obey Allah, the Exalted, and those who do not, as it is generally easier to obey Allah, the Exalted, during times of ease than during periods of adversity. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

It is therefore essential to maintain obedience to Allah, the Exalted, by wisely using the blessings He has granted, as outlined in Islamic teachings. One must always remember that He will ultimately provide them with support and relief. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

It is essential to recognize that this divine help does not necessarily correspond with personal desires. Instead, it is always in harmony with the infinite wisdom and knowledge of Allah, the Exalted. As a result, this divine guidance appears at the most favourable moments for individuals and in ways that are most advantageous for them, even if they may not immediately realize it. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

One should therefore consistently uphold their obedience to Allah, the Exalted, at all times, recognizing that they will attain peace of mind and success in both worlds, even if this is not immediately evident to them. The person who adopts this behaviour will correctly use the blessings they have been granted, as outlined in Islamic teachings. This will ensure that they reach a balanced state of mind and body, harmonizing all facets of their life while properly preparing for their accountability on the Day of Judgement. As a result, this behaviour will lead to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, one can truly appreciate the vast benefits of divine teachings and the importance of consistently obeying Allah, the Exalted, when they possess a strong faith. A robust faith is essential for maintaining the commitment to obeying Allah, the Exalted, in all circumstances, whether in times of ease or difficulty. This strong faith is cultivated through understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that true obedience to Allah, the Exalted, leads to peace in both this life and the hereafter. Conversely, those who lack awareness of Islamic principles often have a fragile faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This lack of understanding can obscure the reality that surrendering their desires in favour of obeying Allah, the Exalted, is crucial for achieving genuine peace in both worlds. Therefore, it is vital for individuals to fortify their faith by pursuing Islamic knowledge and applying it in their lives, ensuring their unwavering obedience to Allah, the Exalted, at all times. This entails utilizing the blessings they have received in accordance with Islamic teachings, ultimately fostering a balanced mental and physical state and appropriately prioritizing all aspects of their lives. Indeed, it was the unwavering faith of the Companions, may Allah be pleased with them, that inspired them to remain steadfast in their obedience to Allah, the Exalted, at all times.

In addition, the striving mentioned in this verse refers to putting forth one's maximum effort to accomplish a goal. It is distinct from war, which is represented by the Arabic term Qital. Striving encompasses a broader scope, including all forms of effort made in the service of Allah, the Exalted. A person who strives for the sake of Allah, the Exalted, is genuinely committed to their mission, utilizing their intellect to determine the best

ways to fulfil this purpose. They spread the message of Islam through both speech and writing. They dedicate their efforts to obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. They invest all available resources to advance Islam and mobilize all their power to challenge any opposition that may arise. When necessary, they are willing to risk their lives in obedience to Allah, the Exalted. This entire endeavour constitutes striving in the cause of Allah, the Exalted. Their struggle is solely to earn the pleasure of Allah, the Exalted, to uphold the dominance of His faith, and to ensure that His message prevails.

Chapter 9 At Tawbah, verse 16:

"Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger and the believers as intimates?..."

In addition, practically supporting one's verbal declaration of faith in Allah, the Exalted, also makes it clear whether one's loyalty lies with Allah, the Exalted, or people. The one who is loyal to Allah, the Exalted, will remain firm on His obedience, by correctly using the blessings they have been granted as outlined in Islamic teachings, even if this leads to the displeasure of people. Whereas, the one who is loyal to people, will disobey Allah, the Exalted, if it leads to pleasing people. Muslims must therefore remain steadfast in their obedience to Allah, the Exalted, as He will grant them peace of mind and shield them from the adverse effects of others, even if this is not immediately apparent. In contrast, those who seek

to satisfy society while disregarding Allah, the Exalted, will not find protection from His punishment, nor will they genuinely please society, since people and worldly matters, such as social media, fashion, and culture, are inherently unstable. As long as one remains committed to obeying Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them as prescribed in Islamic teachings, they will achieve a harmonious mental and physical state and will be able to prioritize everything and everyone in their life correctly. Furthermore, Allah, the Exalted, will replace their negative companions who criticize their obedience with positive companions who motivate them to stay steadfast in His obedience, thus enhancing their peace of mind in both this world and the next. Chapter 29 Al Ankabut, verse 9:

“And those who believe and do righteous deeds - We will surely admit them among the righteous.”

Conversely, those who continue to disobey Allah, the Exalted, in pursuit of societal approval and the fulfillment of their worldly desires will ultimately misuse the blessings they have received. Consequently, they will face mental and physical turmoil, they will misplace everything and everyone within their life and fail to prepare adequately for their accountability on the Day of Judgement. This will result in stress and challenges in both this life and the hereafter, regardless of the material comforts they may enjoy.

As Allah, the Exalted, is fully aware of what people do, whether one chooses to place their loyalty with Allah, the Exalted, or people, they will

face the consequences of their choice in both worlds. Chapter 9 At Tawbah, verse 16:

"…And Allah is Acquainted with what you do."

To conclude, individuals must embrace and act upon Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, despite the bitter medications and strict dietary restrictions they may face. Just as this prudent patient will attain good mental and physical health, so too will the individual who accepts and implements Islamic teachings. This is because Allah, the Exalted, is the only One with the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything and everyone in their life. The understanding of human mental and physical conditions that society possesses will never suffice to reach this goal, regardless of the extensive research conducted, as it cannot resolve every challenge a person encounters in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure that one accurately places everything and everyone in their life due to inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, possesses this comprehensive knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. While most patients may not grasp the scientific principles behind their prescribed medications and thus blindly trust their doctors implicitly, Allah, the Exalted, however

encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impacts on their lives. He does not require people to accept Islamic teachings blindly; rather, He desires them to acknowledge its truth through clear evidence. However, this necessitates that individuals approach the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

Furthermore, since Allah, the Exalted, is the sole ruler of the spiritual hearts of individuals, the abode of peace of mind, it is He alone who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, bestows peace of mind solely upon those who utilize the blessings He has provided in accordance with Islamic teachings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 9 – At Tawbah, Verses 17-35

مَا كَانَ لِلۡمُشۡرِكِينَ أَن يَعۡمُرُواْ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ
أَنفُسِهِم بِٱلۡكُفۡرِۚ أُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ وَفِي ٱلنَّارِ هُمۡ
خَٰلِدُونَ ١٧

إِنَّمَا يَعۡمُرُ مَسَٰجِدَ ٱللَّهِ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ
وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمۡ يَخۡشَ إِلَّا ٱللَّهَۖ فَعَسَىٰٓ
أُوْلَٰٓئِكَ أَن يَكُونُواْ مِنَ ٱلۡمُهۡتَدِينَ ١٨

۞ أَجَعَلۡتُمۡ سِقَايَةَ ٱلۡحَآجِّ وَعِمَارَةَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ كَمَنۡ ءَامَنَ
بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَجَٰهَدَ فِي سَبِيلِ ٱللَّهِۚ لَا يَسۡتَوُۥنَ عِندَ ٱللَّهِۗ وَٱللَّهُ
لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ١٩

ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ
أَعۡظَمُ دَرَجَةً عِندَ ٱللَّهِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ ٢٠

يُبَشِّرُهُمۡ رَبُّهُم بِرَحۡمَةٖ مِّنۡهُ وَرِضۡوَٰنٖ وَجَنَّٰتٖ لَّهُمۡ فِيهَا نَعِيمٞ
مُّقِيمٌ ٢١

خَٰلِدِينَ فِيهَآ أَبَدًاۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجۡرٌ عَظِيمٞ ٢٢

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُوٓاْ ءَابَآءَكُمۡ وَإِخۡوَٰنَكُمۡ أَوۡلِيَآءَ
إِنِ ٱسۡتَحَبُّواْ ٱلۡكُفۡرَ عَلَى ٱلۡإِيمَٰنِۚ وَمَن يَتَوَلَّهُم مِّنكُمۡ
فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٢٣

قُلۡ إِن كَانَ ءَابَآؤُكُمۡ وَأَبۡنَآؤُكُمۡ وَإِخۡوَٰنُكُمۡ وَأَزۡوَٰجُكُمۡ وَعَشِيرَتُكُمۡ
وَأَمۡوَٰلٌ ٱقۡتَرَفۡتُمُوهَا وَتِجَٰرَةٞ تَخۡشَوۡنَ كَسَادَهَا وَمَسَٰكِنُ
تَرۡضَوۡنَهَآ أَحَبَّ إِلَيۡكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٖ فِي
سَبِيلِهِۦ فَتَرَبَّصُواْ حَتَّىٰ يَأۡتِيَ ٱللَّهُ بِأَمۡرِهِۦۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ
ٱلۡفَٰسِقِينَ ٢٤

لَقَدۡ نَصَرَكُمُ ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٖ وَيَوۡمَ حُنَيۡنٍ إِذۡ
أَعۡجَبَتۡكُمۡ كَثۡرَتُكُمۡ فَلَمۡ تُغۡنِ عَنكُمۡ شَيۡـٔٗا
وَضَاقَتۡ عَلَيۡكُمُ ٱلۡأَرۡضُ بِمَا رَحُبَتۡ ثُمَّ وَلَّيۡتُم
مُّدۡبِرِينَ ٢٥

ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلۡمُؤۡمِنِينَ وَأَنزَلَ
جُنُودٗا لَّمۡ تَرَوۡهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُواْۚ وَذَٰلِكَ جَزَآءُ
ٱلۡكَٰفِرِينَ ٢٦

ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعۡدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُۗ وَٱللَّهُ غَفُورٞ
رَّحِيمٞ ٢٧

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡمُشۡرِكُونَ نَجَسٞ فَلَا يَقۡرَبُواْ
ٱلۡمَسۡجِدَ ٱلۡحَرَامَ بَعۡدَ عَامِهِمۡ هَٰذَاۚ وَإِنۡ خِفۡتُمۡ عَيۡلَةٗ
فَسَوۡفَ يُغۡنِيكُمُ ٱللَّهُ مِن فَضۡلِهِۦٓ إِن شَآءَۚ إِنَّ ٱللَّهَ عَلِيمٌ
حَكِيمٞ ٢٨

قَٰتِلُواْ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱللَّهِ وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَلَا يُحَرِّمُونَ
مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلۡحَقِّ مِنَ ٱلَّذِينَ
أُوتُواْ ٱلۡكِتَٰبَ حَتَّىٰ يُعۡطُواْ ٱلۡجِزۡيَةَ عَن يَدٖ وَهُمۡ
صَٰغِرُونَ ٢٩

وَقَالَتِ ٱلۡيَهُودُ عُزَيۡرٌ ٱبۡنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَٰرَى ٱلۡمَسِيحُ
ٱبۡنُ ٱللَّهِۖ ذَٰلِكَ قَوۡلُهُم بِأَفۡوَٰهِهِمۡۖ يُضَٰهِـُٔونَ قَوۡلَ
ٱلَّذِينَ كَفَرُواْ مِن قَبۡلُۚ قَٰتَلَهُمُ ٱللَّهُۚ أَنَّىٰ
يُؤۡفَكُونَ ٣٠

ٱتَّخَذُوٓاْ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ ٱللَّهِ
وَٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ
إِلَٰهٗا وَٰحِدٗاۖ لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبۡحَٰنَهُۥ عَمَّا
يُشۡرِكُونَ ٣١

يُرِيدُونَ أَن يُطۡفِـُٔواْ نُورَ ٱللَّهِ بِأَفۡوَٰهِهِمۡ وَيَأۡبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ
نُورَهُۥ وَلَوۡ كَرِهَ ٱلۡكَٰفِرُونَ ٣٢

هُوَ ٱلَّذِيٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى
ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ٣٣

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ كَثِيرٗا مِّنَ ٱلۡأَحۡبَارِ وَٱلرُّهۡبَانِ
لَيَأۡكُلُونَ أَمۡوَٰلَ ٱلنَّاسِ بِٱلۡبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ
ٱللَّهِۗ وَٱلَّذِينَ يَكۡنِزُونَ ٱلذَّهَبَ وَٱلۡفِضَّةَ وَلَا يُنفِقُونَهَا فِي
سَبِيلِ ٱللَّهِ فَبَشِّرۡهُم بِعَذَابٍ أَلِيمٖ ٣٤

يَوۡمَ يُحۡمَىٰ عَلَيۡهَا فِي نَارِ جَهَنَّمَ فَتُكۡوَىٰ بِهَا جِبَاهُهُمۡ
وَجُنُوبُهُمۡ وَظُهُورُهُمۡۖ هَٰذَا مَا كَنَزۡتُمۡ لِأَنفُسِكُمۡ فَذُوقُواْ مَا
كُنتُمۡ تَكۡنِزُونَ ٣٥

It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally.

The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah , for it is expected that those will be of the [rightly] guided.

Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah ? They are not equal in the sight of Allah . And Allah does not guide the wrongdoing people.

The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah . And it is those who are the attainers [of success].

Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure.

[They will be] abiding therein forever. Indeed, Allah has with Him a great reward.

O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.

Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."

Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at

all, and the earth was confining for you with its vastness; then you turned back, fleeing.

Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers angels whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.

Then Allah will accept repentance after that for whom He wills; and Allah is Forgiving and Merciful.

O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise.

Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.

The Jews say, "Ezra is the son of Allah"; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded?

They have taken their scholars and monks as lords besides Allah , and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.

They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.

O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah . And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.

The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."

Discussion on verses 17-35

Allah, the Exalted, expressed criticism towards the non-Muslims of Mecca, who took great pride in being the descendants of the Holy Prophet Ibrahim, peace be upon him. Consequently, they viewed themselves as the guardians of the House of Allah, the Exalted, which he constructed, and thus regarded themselves as the bearers of his legacy. Chapter 9 At Tawbah, verse 17:

"It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief…"

The non-Muslims of Mecca are reminded that by choosing to turn away from the clear truth of Islam, they excluded themselves from receiving the legacy of the Holy Prophet Ibrahim, peace be upon him. This legacy will instead be granted to those who genuinely follow his teachings, particularly the Holy Prophet Muhammad, peace and blessings be upon him, along with his Companions, may Allah be pleased with them. If the non-muslims of Mecca continued in their disobedience, they would not reap any rewards from the legacy of the Holy Prophet Ibrahim, peace be upon him, in this life or in the hereafter. Chapter 9 At Tawbah, verse 17:

"…[For] those, their deeds have become worthless, and in the Fire they will abide eternally."

In general, this serves as a caution against indulging in wishful thinking regarding the mercy of Allah, the Exalted. Wishful thinking involves persisting in the disobedience of Allah, the Exalted, while believing that someone else, like a pious relative, will save them from punishment. Given that Islam is built on the foundations of justice and fairness, Allah, the Exalted, does not grant special privileges to individuals based on their connections with the righteous. Each person will face the consequences of their actions, and if they continue to disobey Allah, the Exalted, no one will be able to save them from retribution in either worlds. Chapter 31 Luqman, verse 33:

"O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver."

Those who choose disbelief or fail to support their verbal declaration of faith in Allah, the Exalted, with actions, which is equal to disbelief in the practical sense, will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in an unsteady mental and physical condition, causing them to misplace everything and everyone in their lives, ultimately failing to properly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. Chapter 9 At Tawbah, verse 17:

“…[For] those, their deeds have become worthless, and in the Fire they will abide eternally.”

It is crucial to understand that any form of worldly success that fails to bring peace of mind in both worlds cannot be considered true success. In reality, chasing after worldly desires that do not result in inner tranquility in both worlds is merely squandering one’s time and resources, even if this may not be apparent to them. Chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

And chapter 9 At Tawbah, verse 17:

“…[For] those, their deeds have become worthless…”

It is therefore essential to continually evaluate if one's worldly achievements in this life bring about true peace of mind, as this is the only path to attaining peace in the afterlife. Failing to recognize this can lead to

a squandering of time, energy, and resources. If a person does not grasp this important truth, they may continue to disobey Allah, the Exalted, by misusing the blessings bestowed upon them. Such actions will hinder their ability to prepare adequately for their accountability on the Day of Judgement, resulting in an increase in their suffering and difficulties in the hereafter. Chapter 9 At Tawbah, verse 17:

"…[For] those, their deeds have become worthless, and in the Fire they will abide eternally."

In general, on the Day of Judgement, Allah, the Exalted, will not forgive disbelief, as it goes against the essential purpose of the existence of humanity. Chapter 67 Al Mulk, verse 2:

"[He] who created death and life to test you [as to] which of you is better in deed…"

If every student were given a passing grade no matter how they performed, the exam would become meaningless. The primary aim of an exam is to distinguish between those who merit passing and those who do not. In the same way, if Allah, the Exalted, permitted disbelievers to enter Paradise alongside believers, it would result in an unfair equality between the two, undermining the fundamental principles of justice and fairness. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

While Allah, the Exalted, embodies infinite Mercy, His compassion does not undermine His justice and fairness, as that would lead to unacceptable behavior, which He is entirely free from. A judge in this world would face severe criticism and be removed from their position if they were to pardon every offender without imposing any consequences. Therefore, it is unreasonable to expect such actions from Allah, the Exalted, who stands as the ultimate Judge.

Achieving success in life generally demands considerable effort and resolve, similar to the journey of becoming a doctor. Since entering Paradise represents a far greater achievement than any earthly success, it also necessitates a certain degree of struggle. The fundamental requirement for entering Paradise is faith, even if one has committed sins while holding onto that faith.

Furthermore, disbelief is a blatant act of rebellion against one's Creator and Sustainer, and it represents a denial of the very purpose for which one was created. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

Those who reject their Creator, Allah, the Exalted, will encounter His rejection on the Day of Judgement. Similarly, individuals who fail to fulfill their intended purpose are worthy of being discarded into Hell on that Day, akin to a device that does not serve its intended function and is deemed a failure, thus discarded.

A non-Muslim faces eternal damnation in Hell because their fleeting existence on Earth is overshadowed by their disbelief in Allah, the Exalted, which contradicts His eternal Oneness. Consequently, the repercussions of this disbelief are also everlasting in the afterlife.

Furthermore, one should not be misled into believing that because Allah, the Exalted, possesses unlimited forgiveness, He should also pardon disbelief. Genuine forgiveness for all sins is bestowed only upon those who acknowledge the Oneness of Allah, the Exalted. Denying His Oneness equates to rejecting the concept of His boundless mercy and forgiveness, as it suggests that forgiveness can be sought from entities other than Allah, the Exalted. Thus, one must either embrace the Oneness of Allah, the Exalted, and the infinite nature of His forgiveness, or they will fail to recognize His Oneness and, consequently, the vastness of His mercy and forgiveness. If they do not accept His limitless forgiveness, it will remain inaccessible to them, and they will continue in their disbelief unless they genuinely repent.

Moreover, an individual who opts for disbelief can sway others to follow suit, as their choice may be perceived as a form of freedom, despite being inherently misleading. In contrast, true freedom fosters inner tranquility, and those who continue to oppose Allah, the Exalted, by misusing the blessings bestowed upon them will not experience such tranquility. Instead, they will endure mental and physical instability, leading to a misalignment of everything and everyone in their lives. This journey result in stress, challenges, and suffering in both this world and the next, no matter the material comforts they might possess. However, since this conduct can be portrayed as freedom, it may attract numerous followers over the generations who blindly follow each other in disbelief because of the actions of a single person. Consequently, a person who disbelieves in Allah, the Exalted, has the potential to guide many others toward the same decision and as a result, they will face the consequences of misguiding countless people in the afterlife. Chapter 4 An Nisa, verse 48:

"…And he who associates others with Allah has certainly fabricated a tremendous sin."

Ultimately, since everything that exists is owned and governed by Allah, the Exalted, it is crucial for individuals to obey His commandments. Just as one might face consequences for violating a country's laws, neglecting the divine regulations set by the Creator will result in difficulties both in this life and the afterlife. While a person may choose to leave an unpleasant country, they cannot escape the sovereignty of Allah, the Exalted. Although individuals might strive to alter societal norms, they cannot change the

divine laws established by Allah, the Exalted. Just as a homeowner sets the rules for their property, the universe is ruled by Allah, the Exalted, who alone determines its laws without requiring human consent. Therefore, adhering to these divine regulations is essential for personal advantage. Those who understand this reality will obey the commands of Allah, the Exalted, by correctly using the blessings He has granted them as outlined by the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to comprehend the wisdom behind the commands and prohibitions of Allah, the Exalted, acknowledging their role in promoting personal and societal well-being, or they can give in to their desires and disregard Islamic teachings. However, those who ignore Islamic principles must be ready to face the repercussions of their actions in this life and the next, as no amount of objections or complaints will protect them from the results. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 9 At Tawbah, verse 17:

“It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally.”

Allah, the Exalted, then discusses who deserves to maintain His Homes. Chapter 9 At Tawbah, verse 18:

"The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah…"

Genuine belief in Allah, the Exalted, means that one must support their verbal affirmation of faith with corresponding actions. Anyone who truly acknowledges Allah, the Exalted, as their Lord will naturally embrace their role as a servant to Him. A genuine servant does not seek personal gratification, nor do they anticipate others to cater to their needs. Instead, they will place the pleasure and obedience to their Master above all else, including obeying people, indulging in personal desires, or following social media, fashion, and cultural trends. The sole aspiration of a servant is to please their Master. Furthermore, a servant recognizes that everything they own, even their own life, is a gift from their Creator and Master, Allah, the Exalted. Consequently, they will eagerly utilize all that they have been blessed with in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A true servant comprehends that since Allah, the Exalted, is both their Creator and Lord, as well as the Creator and Lord of everything, they cannot find true peace of mind while defying Him, for He governs all aspects of existence, including the spiritual hearts of individuals, the abode of peace of mind. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Therefore, they will diligently strive to obey Him by correctly utilizing the blessings they have received, as outlined in Islamic teachings, for this is the only path to achieving peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life while preparing adequately for their accountability on the Day of Judgement. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

The more someone behaves in this way, the deeper their faith in Allah, the Exalted, becomes. Moreover, a believer in Allah, the Exalted, will have no doubt that they will face accountability for their actions on the Day of Judgement. This understanding will motivate them to embody their faith by actively preparing for it, which means utilizing the blessings they have received in ways that are pleasing to Allah, the Exalted, in line with Islamic teachings. Chapter 9 At Tawbah, verse 18:

“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day…”

Thus, anyone who professes belief in Allah, the Exalted, and the Day of Judgement yet does not follow His commands in practice, thereby neglecting to prepare for the Day of Judgement, should take a moment to reflect on their faith. Their absence of righteous deeds serves as evidence of a deficiency in their belief in Allah, the Exalted, and the Last Day.

A person's faith in Allah, the Exalted, and the Day of Judgement can be deepened and reinforced by engaging with the Holy Quran and acting upon its teachings, as well as by recognizing the signs in the universe that the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, highlight. For instance, when one contemplates the numerous harmonious systems in the universe, like the ideal distance of the Sun from the Earth, the water cycle, and the ocean's density that enables ships to navigate while supporting marine life, they will witness the work of a Creator. Such a multitude of perfectly balanced systems cannot simply arise from random occurrences. Furthermore, if there were many Gods, it would result in disorder, as each deity would have conflicting desires for the universe. This is evidently not the case, which points to the existence of a singular God, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

The universe is filled with numerous signs that point to the arrival of Judgement Day. For instance, when one looks at the perfectly balanced systems that govern the creation of the Heavens and the Earth, they will observe one significant imbalance: the actions of humanity. Those who do good often do not receive their complete reward in this life, while those who commit evil do not face their full consequences, even if they are penalized by society. It is reasonable to conclude that the singular Creator, Allah, the Exalted, who has established balance in all other systems within this universe, will eventually also bring balance to human actions, which are the primary source of imbalance in this world. For this balancing of actions to take place, human actions must first cease. This marks the Day of Judgement, when the deeds of individuals will be evaluated and balanced for eternity.

Moreover, Allah, the Exalted, employs rain to revive lifeless, barren land and causes a dead seed to come to life, providing sustenance for creation. In a similar manner, Allah, the Exalted, has the power to and will resurrect the human being, likened to a dead seed buried in the Earth, just as the seed sprouts to life. The transformation of the seasons is a clear illustration of resurrection. For example, in winter, the leaves of trees wither and fall, rendering the tree seemingly lifeless. However, in other seasons, the leaves reemerge, and the tree is once again vibrant with life. The sleep-wake cycle of all living beings serves as another example of resurrection. Sleep is akin to death, as the senses of the sleeper are temporarily suspended. Allah, the Exalted, then restores a person's soul to them if they are meant to continue living, thereby reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Contemplating these examples, along with many others, clearly shows the potential for human resurrection and its necessity on the Day of Judgement.

As belief in Allah, the Exalted, and accountability on Judgement Day is shown in one’s actions, by correctly using the blessings they have been granted as outlined in Islamic teachings, Allah, the Exalted, mentions the central pillar of all good actions, as all good actions revolve around it. Chapter 9 At Tawbah, verse 18:

“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer…”

Establishing the obligatory prayers requires them to be performed correctly, which includes observing them within their specific times. The importance of these prayers is often emphasized in the Holy Quran, as they are a crucial expression of one's faith in Allah, the Exalted. Additionally, the five daily obligatory prayers serve as a constant reminder of the Day of

Judgement, helping individuals to prepare for it, with each aspect of the prayer symbolically connected to Judgement Day. Standing upright during prayer reflects how one will stand before Allah, the Exalted, on that Great Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

Bowing acts as an important reminder of the many people who will encounter criticism on Judgement Day for not bowing to Allah, the Exalted, in this life. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique highlights their failure in fully submitting to the will of Allah, the Exalted, in every aspect of life. The act of prostration during prayer serves as a reminder of the moment when everyone will be instructed to prostrate before Allah, the Exalted, on Judgement Day. Those who did not completely surrender to Him during their time on earth—by following His commands in all aspects of life—will discover that they are unable to prostrate to Him on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Taking a kneeling position while praying acts as a deep reminder of how one will kneel before Allah, the Exalted, on the Day of Judgement, overwhelmed with concern about their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

Those who take these factors into account during their prayers will establish them correctly, thereby sincerely obeying Allah, the Exalted, in the intervals between the obligatory prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Jami At Tirmidhi, number 2618, the distinction between belief and disbelief lies in neglecting the obligatory prayers. Those who neglect these prayers should be concerned about departing from this world without their faith. It is crucial to understand that faith is akin to a plant that needs nourishment through acts of obedience to flourish and endure. Just like a plant that lacks sufficient nourishment, such as sunlight, will wither and perish, an individual's faith can also weaken and ultimately die if it is not sustained by acts of obedience. This represents the greatest loss.

Chapter 9 At Tawbah, verse 18:

“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer…”

Finally, this verse highlights the importance of attending the congregational prayers at the Mosque, as it contributes to the upkeep of the Houses of Allah, the Exalted. The Holy Quran underscores the importance of carrying out the obligatory prayers in congregation. Chapter 2 Al Baqarah, verse 43:

“…and bow with those who bow [in worship and obedience].”

Indeed, according to this verse and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, many respected scholars have classified this practice as obligatory for Muslim men. For example, a Hadith documented in Sunan Abu Dawud, number 550, clearly warns that Muslims who fail to perform their obligatory prayers in congregation at the Mosque were regarded as hypocrites by the Companions, may Allah be pleased with them. Additionally, the Holy Prophet Muhammad, peace and blessings be upon him, even threatened to burn the homes of men who did not attend their obligatory prayers at the Mosque in congregation without a valid excuse. This is supported by a Hadith found in Sahih Muslim, number 1482. Those Muslims who are capable of fulfilling this important obligation should do so. They must not fool themselves into thinking that they are performing other good deeds, such as helping their family with household chores. While this is indeed a practice of the Holy Prophet Muhammad, peace and blessings be upon him, as mentioned in a Hadith from Sahih Bukhari, number 676, it is essential not to misinterpret the importance of his traditions based on personal preferences. Anyone who does this is not truly following his traditions; instead, they are simply catering to their own desires, even if they are involved in a virtuous act. In fact, this same Hadith concludes by stating that when it was time for the obligatory prayer, the Holy Prophet Muhammad, peace and blessings be upon him, would head to the Mosque.

Just as the obligatory prayers serve as the foundation for all virtuous deeds, the obligatory charity holds equal significance in the financial responsibilities to Allah, the Exalted. Indeed, every commendable financial action is centered around this vital pillar. Chapter 9 At Tawbah, verse 18:

“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah…”

The mandatory charity constitutes only a minor fraction of an individual's total income and is given only after reaching a specific threshold. A significant reason for giving this obligatory charity is to remind Muslims that the wealth they hold is not truly theirs; if it were, they would have the liberty to spend it as they please. This wealth has been created and bestowed upon them by Allah, the Exalted, and must therefore be utilized in ways that are pleasing to Him, as described in Islamic teachings. In reality, every blessing one receives is merely a loan that must be returned to its rightful Owner, Allah, the Exalted. This repayment occurs when individuals use the blessings they have been granted in accordance with the teachings of the Holy Quran and the guidance of the Holy Prophet Muhammad, peace and blessings be upon him. Those who do not grasp this truth and act as if their blessings, including their wealth, are theirs to use as they desire, thereby neglecting to donate their obligatory charity, will face consequences similar to those who do not repay a worldly loan. For instance, a Hadith found in Sahih Bukhari, number 1403, cautions that those who neglect to give their obligatory charity will encounter a large venomous snake that will continuously bite them on Judgement Day. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

In this world, the wealth they choose not to donate through obligatory charity will ultimately become a source of their anxiety and stress, as they ignore the reality that Allah, the Exalted, has a rightful claim over the blessings He has bestowed upon them. Indeed, their mindset will lead them to continue disobeying Him by misusing the blessings He has provided them. As a result, they will find themselves in an unstable mental and physical state, misplacing everything and everyone in their lives, and unprepared to confront their accountability on the Day of Judgement. This will lead to stress, difficulties, and challenges in both worlds, even if they enjoy some material comforts. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

When one proves their belief in Allah, the Exalted, and their accountability on Judgement Day through actions, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will be criticized by elements within society. Indeed, when someone opts for a different route in life than their companions, it can stir feelings of inadequacy in others about their own choices, particularly if those choices highlight personal wishes over following the teachings of Allah, the Exalted. As a result, this may result in criticism directed at those who stay true to their faith, often from family members.

Moreover, societal factors like social media, fashion trends, and cultural norms frequently exert pressure on those committed to Islamic values. The advocacy of Islam is often perceived as a hindrance to their ambitions for wealth and social status. Sectors that Islam critiques tend to actively oppose the embrace of Islamic principles and dissuade Muslims from living out their faith. This greatly adds to the widespread anti-Islamic sentiments observed on numerous platforms, including social media.

Moreover, individuals who make an effort to follow Islamic teachings, which advocate for moderation in personal desires and the correct use of the blessings they have been granted, will face negative reactions from those who indulge in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. These individuals frequently try to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to entice them into a lifestyle marked by unrestrained desires. They often focus on specific aspects of Islam, such as the dress code for women, to diminish its attractiveness. However, observant individuals can easily see through the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may criticize the Islamic dress code for women, they do not apply the same rigorous examination to other important professions, such as law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, highlights the fragility and baselessness of their arguments. Ultimately, it is the principles of Islam and the disciplined conduct of its followers that provoke these various attacks on Islam, prompting them to criticize it in any way possible. Chapter 9 At Tawbah, verse 18:

“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah…”

In every circumstance, a person should unwaveringly commit to the true obedience of Allah, the Exalted, recognizing that this dedication will grant them peace and protect them from the negative impacts of others, even if this protection is not obvious to them. Their obedience to Allah, the Exalted, will ensure they correctly use the blessings they have been granted. This will help them achieve a harmonious mental and physical state, allowing them to appropriately position everything and everyone in their lives while also preparing for their accountability on the Day of Judgement. Consequently, this behavior will foster peace of mind in both worlds. As a result, they will be rightly guided through every situation they face, whether times of ease or difficulty, so that their peace of mind increases and so that they receive an uncountable reward in both worlds. Chapter 9 At Tawbah, verse 18:

“…for it is expected that those will be of the [rightly] guided.”

Whereas, choosing to disobey Allah, the Exalted, to please others will inevitably lead to a loss of inner tranquility, as this behavior will encourage them to misuse the blessings He has bestowed upon them. As a result, they will find themselves in a chaotic mental and physical state, misaligning

everything and everyone around them, leaving them unprepared for their accountability on the Day of Judgement. This will lead to stress, challenges, and difficulties in both this life and the next, no matter the material comforts they may enjoy.

To maintain a steadfast attitude, one must work towards developing strong faith. A strong faith is essential for staying committed to obeying Allah, the Exalted, in every circumstance, whether in times of plenty or difficulty. This strong faith is cultivated by comprehending and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that true obedience to Allah, the Exalted, brings tranquility in this life and the hereafter. Conversely, those who lack knowledge of Islamic principles will possess a fragile faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This absence of knowledge can obscure their understanding that yielding their desires in favor of adhering to the obedience of Allah, the Exalted, is the key to achieving peace in both worlds. Therefore, it is vital for individuals to fortify their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This entails utilizing the blessings they have received in accordance with Islamic teachings, ultimately leading to a harmonious mental and physical state and the appropriate prioritization of all aspects of their lives.

Chapter 9 At Tawbah, verse 18:

“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah , for it is expected that those will be of the [rightly] guided.”

In general, this verse suggests that the righteous maintain the Houses of Allah, the Exalted, which can only be achieved through regular attendance. Indeed, in a Hadith found in Sahih Muslim, number 1528, the Holy Prophet Muhammad, peace and blessings be upon him, stated that the Mosques are the places most beloved by Allah, the Exalted, while the market places are the ones He dislikes the most.

Islam does not prohibit Muslims from visiting places outside of the Mosques, nor does it require them to remain within them at all times. However, it is essential for them to prioritize attending Mosques for congregational prayers and engaging in religious gatherings rather than making unnecessary trips to markets and other locations.

When there is a genuine need, attending other places, like shopping centers, is acceptable; however, a Muslim should avoid going there without necessity, as these settings are where sins are more likely to happen. Whenever they do go to other places, they must be careful to avoid disobeying Allah, the Exalted, which includes not causing harm to others. They should also minimize excessive socializing, as this is a major contributor to many sins that occur within society.

The Mosques act as a sanctuary from sins and a welcoming space for the worship of Allah, the Exalted. This involves following the commands of Allah, the Exalted, avoiding His prohibitions, and facing life's challenges with patience, in line with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Just as a student benefits from a library when studying, Muslims can similarly benefit from Mosques, as their main purpose is to inspire Muslims to seek and apply beneficial knowledge to properly obey Allah, the Exalted, by wisely utilizing the blessings He has bestowed upon them. This will enable them to attain a balanced mental and physical state, helping them to properly arrange all aspects of their lives and prepare for their accountability on the Day of Judgement. As a result, this conduct will promote tranquility in both worlds.

Furthermore, Mosques remind individuals of their true purpose, which is to sincerely obey Allah, the Exalted. They also encourage individuals to prioritize their activities wisely, ensuring they meet their needs and responsibilities, prepare adequately for the afterlife, and enjoy lawful pleasures in moderation. Those who overlook the Mosques often waste their time and resources on trivial and meaningless activities, thereby missing out on blessings and peace in both this life and the next.

Muslims should not only prioritize attending the Mosques over other places but also inspire others, including their children, to do the same. Indeed, it is a fantastic environment for the youth to avoid sins, crimes, and negative influences, which lead to nothing but hardship and regret in both worlds.

Following the Muslims' triumph at the Battle of Badr, which took place in the second year after the Holy Prophet Muhammad, peace and blessings be upon him, made his migration to Medina, several prisoners of war were captured, including Abbas Bin Abdul Mutalib. The Companions, among them Ali Ibn Abu Talib, may Allah be pleased with them, expressed their disapproval of Abbas's lack of faith and spoke to him quite sternly. In response, Abbas asked why they focused solely on his faults rather than acknowledging his positive contributions. He then proceeded to highlight some of these, which included: caring for the House of Allah, the Exalted, the Kaaba, serving as its gatekeepers, and supplying water to the pilgrims during the pilgrimage season. Chapter 9 At Tawbah, verses 17-19:

“It is not for the polytheists to maintain the mosques of Allāh [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally. The mosques of Allāh are only to be maintained by those who believe in Allāh and the Last Day and establish prayer and give zakāh and do not fear except Allāh, for it is expected that those will be of the [rightly] guided. Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people.”

This has been discussed in Imam Wahidi’s, Asbab Al Nuzul, 9:17, Pages 85-86.

The leaders of the non-Muslims of Mecca took pride in claiming their superiority over others, including the Companions, may Allah be pleased with them. Before the conquest of Mecca, they held the esteemed position of custodians of the House of Allah, the Exalted, located in Mecca, the Kaaba. Their service to the pilgrims visiting the House of Allah, the Exalted, was primarily a means to showcase their status and earn the admiration of others. This assertion stemmed from their lineage as descendants of the Holy Prophet Ibrahim, peace be upon him, who was the builder of the House of Allah, the Exalted, and to whom the rituals of the Holy Pilgrimage are fundamentally linked. Thus, they viewed their role as custodians as a continuation of the legacy left by the Holy Prophet Ibrahim, peace be upon him. But as discussed earlier, Allah, the Exalted, reminded the non-Muslim Arabs that by choosing to turn away from the undeniable truth of Islam, they had disqualified themselves from inheriting the legacy of the Holy Prophet Ibrahim, peace be upon him. This sacred legacy would instead be entrusted to those who sincerely followed his path, particularly the Holy Prophet Muhammad, peace and blessings be upon him, along with his Companions, may Allah be pleased with them. If the non-Muslim Arabs persisted in their disobedience, they would find themselves unable to reap the benefits of the legacy of the Holy Prophet Ibrahim, peace be upon him, in this life or in the hereafter. Chapter 9 At Tawbah, verse 19:

“Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people.”

Generally speaking, this verse indicates that belief in Allah, the Exalted, and one’s accountability are what gives good deeds value. The one who

does not believe in Allah, the Exalted, will not perform good deeds in order to please Him. They will instead act for worldly reasons, such as showing off to people, just like the non-muslims of Mecca done. It is important to note that the one who performs good deeds for any reason other than to please Allah, the Exalted, will gain no reward from Him in both worlds. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. In addition, the one who is insincere to Allah, the Exalted, will never fulfil His rights or the rights of people. As a result, they will cause the spread of corruption and injustice within society. Whereas, the one who truly believes in Allah, the Exalted, and their accountability will sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. As a result, they will fulfill the rights of Allah, the Exalted, and people. This will lead to the spread of justice and peace within society. In addition, those who do not believe in Allah, the Exalted, or fail to support their verbal declaration of belief in Him with actions, will inevitably support the people and industries which contradict Islamic teachings, such as the alcohol industry. As a result, they will increase the spread of corruption and injustice within society, even if they do some good deeds. Furthermore, those who do not believe in Allah, the Exalted, or fail to support their verbal declaration of belief in Him with actions, will also inevitably misguide other people from learning and acting on Islamic teachings, whether intentionally or unintentionally, through their behaviour of indulging in worldly desires, especially when they possess influence over others. People will observe them and falsely believe, peace of mind and success lies in following them. As a result, more and more people will misuse the blessings they have been granted. This will prevent the rights of Allah, the Exalted, and people being fulfilled and as a result more injustice and corruption will spread within society, even if they do some good deeds. In addition, those who do not believe in Allah, the Exalted, or fail to support their verbal declaration of belief in Him with actions, such as people will influence, will inevitably compromise on what is good while falsely believing they are serving a greater good. Even though they may cause some good to spread within society, but as they compromise on what is good and upright, they will inevitably spread more corruption and injustice within society. This is the state of the majority of politicians. Finally, those who do

not believe in Allah, the Exalted, or fail to support their verbal declaration of belief in Him with actions, will take the definitions of right and wrong from biased things, such as social media, fashion and culture. As a result, this person will do things which spread corruption and injustice within society, while assuming they are doing good. To conclude, the one who spreads injustice and corruption within society can never be equal to the one who spreads justice and peace within society, even if the former does some good deeds. Chapter 9 At Tawbah, verse 19:

"Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah…"

As a result, those who persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted will not be guided to peace of mind in both worlds, nor will they spread justice within society. Consequently, every aspect of their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to disobey Allah, the Exalted, they will end up misplacing their blame on the wrong individuals in their lives, like their spouse, for their stress. By distancing themselves from these positive influences, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when observing those who consistently misuse the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries. Chapter 9 At Tawbah, verse 19:

"…And Allah does not guide the wrongdoing people."

Whereas, those who sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings will obtain peace of mind in both worlds through obtaining a balanced mental and physical state and by correctly placing everything within their life while preparedly adequately for their accountability on the Day of Judgement. In addition, as their behaviour ensures the rights of people are fulfilled, they will cause the spread of justice and peace within society. Chapter 9 At Tawbah, verse 20:

"The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success]."

A sincere belief in Allah, the Exalted, entails that one must support their spoken declaration of faith with appropriate actions. Anyone who genuinely accepts Allah, the Exalted, as their Lord will instinctively accept their role as a servant to Him. A true servant does not pursue personal satisfaction, nor do they expect others to fulfill their desires. Rather, they prioritize the pleasure and obedience to their Master above everything else, including obeying others, their own desires, social media, fashion, and cultural trends. The primary goal of a servant is to bring pleasure to their Master. Additionally, a servant understands that everything they possess, even their own life, is a blessing from their Creator and Master, Allah, the

Exalted. As a result, they will willingly use all that they have been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A genuine servant realizes that since Allah, the Exalted, is both their Creator and Lord, as well as the Creator and Lord of all, they cannot attain true peace of mind while opposing Him, for He controls all facets of existence, including the spiritual hearts of individuals, the abode of peace of mind. Therefore, they will earnestly endeavor to obey Him by properly utilizing the blessings they have received, as described in Islamic teachings. This will allow them to achieve a harmonious mental and physical condition, assisting them in organizing all facets of their lives and getting ready for their accountability on the Day of Judgement. Consequently, this behavior will foster peace in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 9 At Tawbah, verse 20:

“The ones who have believed, emigrated…”

Prior to the conquest of Mecca, migrating from Mecca to Medina was obligatory on the Companions, may Allah be pleased with them, as it was a clear and practical sign of their belief in Allah, the Exalted. Generally speaking, as mentioned in a Hadith from Sunan An Nasai, number 2527, the most commendable migration in current times is to turn away from the disobedience of Allah, the Exalted. Thus, it is essential to spiritually migrate away from the disobedience of Allah, the Exalted, rather than merely physically leaving the non-Muslim society in which one resides. Those who adopt this approach will receive abundant support from Allah, the Exalted, which will help them stay steadfast in His obedience, including the blessing of good companionship. Chapter 29 Al Ankabut, verse 9:

“And those who believe and do righteous deeds - We will surely admit them among the righteous.”

If a Muslim is unable to practice their faith due to societal restrictions and decides to migrate, they will discover many communities that allow them to freely express their beliefs. In such situations, there is no need to fear for one's sustenance or life, as both are under the authority of Allah, the Exalted. Thus, those who genuinely follow His guidance will receive provisions in ways beyond their imagination. Chapter 65 At Talaq, verses 2-3:

“…And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him…”

Chapter 9 At Tawbah, verse 20:

“The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives…”

The effort described in this verse refers to putting forth one's maximum effort to attain a goal. It is distinct from war, which is represented by the Arabic term Qital. Striving encompasses a broader scope, including all forms of effort made in the name of Allah, the Exalted. A person who strives for Allah, the Exalted, is genuinely committed to their mission, utilizing their intellect to consider the best ways to fulfill this purpose. They spread the message of Islam through both speech and writing. They correctly use the blessings He has granted them as outlined in Islamic teachings. They invest all available resources to advance Islam and mobilize all their strength to challenge any opposition that may arise, and when necessary, they are willing to risk their lives in obedience to Allah, the Exalted. This entire endeavor is striving in the cause of Allah, the Exalted. They engage in this struggle solely to earn the pleasure of Allah, the Exalted, to uphold the dominance of His faith, and to ensure that His message prevails.

The more one strives in the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, the more they will obtain peace of mind in both worlds, through

obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life while adequately preparing for their accountability on Judgement Day. In addition, the more they obey Allah, the Exalted, the more they will fulfill the rights of people which will increase the spread of justice and peace within society. Therefore, the more one strives to obey Allah, the Exalted, the more peace of mind they will obtain and spread within society. Chapter 9 At Tawbah, verses 20-22:

"The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success]. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure. Abiding therein forever. Indeed, Allah has with Him a great reward."

These verses highlight that a key part of obeying Allah, the Exalted, which results in His approval, is to be content with Him and His decisions in this life. In other words, true pleasure from Allah, the Exalted, can only be attained when one is satisfied with Him. This satisfaction encompasses acceptance of His choices, decrees, commands, and prohibitions. Thus, it is essential to recognize that everything Allah, the Exalted, selects for people is ultimately for their best interest, even if they do not fully grasp the wisdom behind His decisions and choices. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Those who do not grasp this truth will continue in their disobedience by misusing the blessings bestowed upon them and they will instead seek the approval of people. Chapter 9 At Tawbah, verse 23:

“O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.”

As a result, they will face mental and physical instability, misaligning everything and everyone in their lives, and neglecting to ready themselves for their accountability on the Day of Judgement. This will lead to stress and difficulties in both this life and the next, regardless of any material wealth they might possess.

Even though muslims must fulfil the rights of people, especially their relatives, it must be done according to the teachings of Islam. A Muslim has a duty to support others in positive endeavors based on their abilities, which can include financial, physical, and emotional assistance. Chapter 5 Al Ma’idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

One should avoid judging who is participating in an activity before deciding whether to offer help; rather, the focus should be on the nature of the person's actions prior to making that choice. If the individual is engaged in positive activities, they should extend their support based on their abilities, whether that involves financial aid or physical assistance. On the other hand, if the person is partaking in bad things, they should be warned against continuing and should not provide any help. Sadly, many Muslims have taken a misguided stance by supporting others in every situation out of blind loyalty. It is essential to understand that placing loyalty in individuals instead of Allah, the Exalted, will ultimately cause them to mises the blessings He has granted them. Chapter 9 At Tawbah, verse 23:

"O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers."

Consequently, this will result in disturbances in both mental and physical well-being, a misalignment of priorities in life, and a lack of preparedness for accountability on the Day of Judgement. This will lead them to stress, challenges, and hardships in both this world and the hereafter, irrespective of any material comforts they may possess. Furthermore, blind loyalty to individuals will hinder one from fulfilling the rights of others correctly, thereby obstructing the establishment of justice and peace within the community. Ultimately, those whom one seeks to please by disobeying

Allah, the Exalted, will become a source of distress and unhappiness. As a result, these individuals will not be satisfied with them, nor with Allah, the Exalted. In addition, people cannot shield others from the punishment of Allah, the Exalted. Chapter 9 At Tawbah, verse 24:

“Say, "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."”

In truth, in most situations, nothing in this material world is inherently good or bad, including wealth. The goodness or badness of something is determined by how it is utilized. It is crucial to recognize that everything created by Allah, the Exalted, was intended to be used appropriately in accordance with Islamic teachings. This proper usage ensures that it becomes a source of peace and comfort for them in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Conversely, when something is misused, it leads stress, trouble and difficulties in both worlds. For instance, wealth can be beneficial in both worlds when it is spent wisely on the necessities of oneself and their dependents. However, if it is squandered on vain or sinful pursuits, it will turn into a burden or even a curse for its owner. Misusing the blessings one has received will therefore lead to an imbalance in both mental and physical well-being, causing them to misplace priorities and relationships in their life. Consequently, every aspect of their existence—such as family, friendships, career, and financial situation—will become a source of stress.

If they continue to disobey Allah, the Exalted, they may unjustly blame others, like their relatives, for their distress. By distancing themselves from these positive influences, they risk exacerbating their mental health issues, which could lead to depression, substance abuse, and even suicidal thoughts. This outcome is particularly evident among those who frequently misuse their blessings, including the wealthy and famous, who, despite their material advantages, often face these struggles. Chapter 9 At Tawbah, verse 24:

"…And Allah does not guide the defiantly disobedient people."

If a Muslim wishes for all their worldly possessions and relationships to serve as a blessing in both this life and the hereafter, they simply need to utilize them in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Doing so will help them achieve a harmonious mental and physical state, allowing them to effectively organize every aspect of their lives and ready themselves for their accountability on the Day of Judgement. Consequently, this behaviour will foster peace in both worlds.

Therefore, individuals should adopt and act on Islamic principles for their own good, even if it conflicts with their personal wishes. They ought to behave like a wise patient who adheres to their doctor's medical recommendations, recognizing that it serves their best interests, even when faced with unpleasant treatments and a strict diet. Just as this careful patient will achieve good mental and physical health, so will the person who accepts and applies Islamic teachings. This is because only Allah, the

Exalted, has the knowledge required to help a person attain a balanced mental and physical state and to appropriately arrange everything and everyone in their life. The understanding of human mental and physical conditions that society possesses will never be sufficient to achieve this aim, despite extensive research, as it cannot address every challenge a person may face in life. Their guidance cannot eliminate all forms of mental and physical stress, nor can it guarantee that one accurately positions everything and everyone in their life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this all-encompassing knowledge, which He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes clear when one observes those who utilize the blessings they have received in line with Islamic teachings compared to those who do not. While it is true that many patients may not understand the science behind their prescribed medications and thus blindly trust their doctor implicitly, Allah, the Exalted, however, encourages individuals to reflect on the teachings of Islam so they can recognize its positive effects on their lives. He does not expect people to accept Islamic teachings without question; rather, He wants them to acknowledge its truth through clear evidence. However, this requires that a person approaches the teachings of Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Furthermore, since Allah, the Exalted, is the sole Ruler of the spiritual hearts of individuals, the abode of peace of mind, He is the only One who

determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in accordance with the principles outlined in Islamic teachings. Chapter 9 At Tawbah, verse 24:

“Say, "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."”

In order to emphasize this truth, Allah, the Exalted, reminds all people of the Battle of Hunayn and how the worldly things the muslim army possessed, such as wealth and military power, could not lead them to success if they failed to sincerely obey Allah, the Exalted. Chapter 9 At Tawbah, verse 25:

“Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.”

In the eighth year following the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, and after the conquest of Mecca, the Battle of Hunayn took place. Initially, the Muslim army was ambushed, leading to a temporary retreat by some of the Companions, may Allah be pleased with them. However, upon being called back by the Holy Prophet Muhammad, peace and blessings be upon him, they all advanced once more, and Allah, the Exalted, bestowed victory upon them. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Page 451.

This initial difficulty occurred as some of the new muslims, prior to the battle, declared that their large army would not be defeated. Chapter 9 At Tawbah, verses 25-26:

“Allah has already given you victory in many regions and [even] on the day of Ḥunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with [i.e., in spite of] its vastness; then you turned back, fleeing. Then Allah sent down His tranquility upon His Messenger and upon the believers and sent down soldiers [i.e., angels] whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.”

This event highlights the significance of recognizing that genuine success is bestowed only upon those who are unwavering in their sincere obedience to Allah, the Exalted. This obedience entails adhering to His commands, avoiding His prohibitions, and confronting fate with patience, in line with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Real success is therefore not associated with material wealth, large numbers, or physical power. Chapter 3 Alee Imran, verse 139:

"So do not weaken and do not grieve, and you will be superior if you are [true] believers."

Achieving superiority and success in both this world and the hereafter hinges on embracing genuine belief. This means utilizing the blessings one has been granted according to the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. It therefore extends far beyond merely professing faith in Islam. If Muslims find themselves lacking in superiority today, it indicates a deficiency in true belief. Thus, every Muslim should reflect on whether their actions align with their verbal affirmation of faith in Islam, and if needed, make adjustments to their behavior to attain peace of mind and superiority in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life while preparing adequately for their accountability on the Day of Judgement. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

And chapter 24 An Nur, verse 55:

"Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient."

Whereas, disobeying Allah, the Exalted, by misusing the blessings one has been granted, will lead to the loss of divine aid and as a result Muslims will be overwhelmed by their adversaries. In addition, their disobedience will prevent them from achieving peace of mind, as they will fail to attain a balanced mental and physical state and they will instead misplace everything and everyone in their lives and fail to prepare correctly for their accountability on the Day of Judgement. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As always, the door of repentance is always open, as long as one is alive, for the people who prioritize their worldly desires over obeying Allah, the Exalted. Chapter 9 At Tawbah, verse 27:

“Then Allah will accept repentance after that for whom He wills…”

Genuine repentance requires a sense of guilt, a desire for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided that this does not cause additional issues. It is essential to make a heartfelt commitment to refrain from repeating the same or similar sins and to rectify

any rights that have been infringed upon concerning Allah, the Exalted, and others. Furthermore, one should consistently strive to obey Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, in accordance with Islamic principles. Chapter 9 At Tawbah, verse 27:

“…and Allah is Forgiving and Merciful.”

When Allah, the Exalted, calls upon the believers in the Holy Quran, His invitation is frequently linked to fulfilling their spoken declaration of faith. This is due to the fact that a spoken declaration of faith without corresponding actions holds minimal significance in Islam. Actions serve as the proof and evidence necessary for one to receive reward and mercy in both this world and the hereafter. Just as a fruit-bearing tree is only beneficial when it yields fruit, faith is only meaningful when it results in good deeds. In this case, as Allah, the Exalted, warned muslims not to prioritize their worldly desires and relationships above His obedience, He tested them with a specific command, which would lead to a loss of wealth. Chapter 9 At Tawbah, verse 28:

“O you who have believed, indeed the polytheists are [spiritually] unclean, so let them not approach al-Masjid al-Haram after this, their [final] year…”

In the ninth year following the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, Allah, the Exalted,

commanded that the polytheists should be barred from entering the sacred area surrounding the House of Allah, the Exalted, in Mecca, the Kaaba, both during the Holy Pilgrimage and at other times. This decree caused concern among some muslims in Mecca, as they depended on both Muslim and non-Muslim pilgrims for trade during the Pilgrimage season. However, Allah, the Exalted, assured those who experience a loss in this world, such as a decline in wealth, while obeying Him, that they would receive compensation sufficient to meet all their worldly and spiritual needs. Chapter 9 At Tawbah, verse 28:

"…And if you fear privation, Allah will enrich you from His bounty if He wills…"

This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Page 1.

The minimum compensation the person who remains firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them, will receive, even if it leads to some worldly loss, is peace of mind through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. In addition, as this behaviour will ensure they correctly prepare for their accountability on the Day of Judgement, they will obtain peace of mind and success in the hereafter as well. Thus, an individual should fully embrace and follow Islamic teachings for their own benefit, even if it goes against their personal desires. They should act like a wise patient who understands and adheres to their doctor's medical advice, knowing that it is in their best interest, even when

confronted with difficult treatments and a strict diet. Just as this wise patient will attain good mental and physical health, so too will the person who accepts and practices Islamic principles. This is because Allah, the Exalted, has the unparalleled wisdom needed to lead a person towards a harmonious mental and physical state, and to properly organize everything and everyone in their life. Chapter 9 At Tawbah, verse 28:

"…Indeed, Allah is Knowing and Wise."

An aspect of obeying Allah, the Exalted, which leads to enrichment and peace in both worlds is then discussed. Chapter 9 At Tawbah, verse 29:

"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the financial tax willingly while they are humbled."

In general, to truly grasp the meanings of the verses of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, it is essential to consider them within their appropriate context. This means that no verse or Hadith should be interpreted in isolation, without taking into account the circumstances surrounding its revelation or documentation, as this could lead to a misinterpretation of Islamic

principles. To sincerely comprehend the context of the verses and Hadiths, one must examine them in relation to the life of the Holy Prophet Muhammad, peace and blessings be upon him. Only through this approach can one discern the specific context of a given verse or Hadith.

Furthermore, Muslims are permitted to engage in armed conflict against external aggressors solely under the authority of a legitimate ruler and in accordance with the guidelines outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who take part in such actions must always remain mindful of Allah, the Exalted, to ensure they do not overstep these established boundaries and regulations. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors."*

And chapter 2 Al Baqarah, verse 194:

"…*So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah…"*

One guiding principle is to engage in warfare solely as a response to an attack, as highlighted in the Holy Quran. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you…"*

Consequently, displaying physical aggression towards an opponent during times of peace is prohibited. Additionally, it is essential that when the opponent refrains from showing aggression, Muslims must also exercise restraint. Chapter 2 Al Baqarah, verse 193:

"…But if they cease, then there is to be no aggression [i.e., assault] except against the violators."

If the adversary seeks peace, it ought to be provided. Chapter 4 An Nisa, verse 90:

"…So if they remove themselves from you and do not fight you and offer you peace, then Allāh has not made for you a cause [for fighting] against them."

The third rule emphasizes that civilians should not be harmed. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, consistently prohibited the harm of women, children, the elderly, the sick, as well as monks and hermits during times of war. This ban is reinforced by numerous Hadiths, including those in Sunan Abu Dawud, number 2614, and Musnad Ahmad, number 2728.

The first Caliph of Islam, Abu Bakkar Siddique, may Allah be pleased with him, clearly forbade the killing of children, women, and the elderly. He also prohibited the destruction of fruit-bearing trees, damage to property, and the killing of livestock. This guidance is documented in Musannaf Ibn Abi Shayba, number 33121.

The second Caliph of Islam, Umar Bin Khattab, may Allah be pleased with him, explicitly instructed Muslim armies to avoid harming non-combatants, such as farmers. This directive is also recorded in Musannaf Ibn Abi Shayba, number 33120.

When faced with the possibility of conflict, the Muslim community is commanded to prepare to the best of their abilities. This preparation is intended to deter the enemy from launching an attack; if the enemy desires peace, it must be offered to them. Chapter 8 An Anfal, verses 60-61:

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy…And if they incline to peace, then incline to it [also]…”

It is permissible to take action against those who fail to uphold their commitments to the Muslims. Chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?”

Islam prohibits aggression against those who honor their commitments. Chapter 9 At Tawbah, verse 7:

“…So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him].”

It is evident that no individual should be compelled to adopt Islam, as it is a belief that must be genuinely embraced from the heart, rather than merely through spoken words or actions. Chapter 2 Al Baqarah, verse 256:

“There shall be no compulsion in the religion…”

Individuals who maintain positive relationships with Muslims will consistently receive fair treatment. Chapter 60 Al Mumtahanah, verses 8-9:

“Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly. Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion…”

War is detestable to Allah, the Exalted, and Muslims should engage in it when required, but without wishing for it. Chapter 2 Al Baqarah, verse 216:

“Battle has been enjoined upon you while it is hateful to you…”

The Holy Prophet Muhammad, peace and blessings be upon him, cautioned Muslims against the desire for conflict and instead urged them to

seek refuge in Allah, the Exalted. However, if they find themselves compelled to confront the enemy, they must remain steadfast. This guidance is recorded in a Hadith from Sahih Bukhari, number 2966.

The fundamental message of these verses emphasizes that the application of force should only be a last resort, limited to what is necessary, and in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As previously mentioned, it is crucial to evaluate a verse or Hadith within its proper context to grasp its significance regarding who, what, and where it is applicable. Sadly, many individuals, whether deliberately or inadvertently, misinterpret the verses and Hadiths concerning conflict in this manner. A well-known instance is a verse commonly referred to as the sword verse, despite the fact that the term "sword" does not appear in the Holy Quran. Chapter 9 At Tawbah, verse 5:

“And when the inviolable months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

As mentioned earlier, this declaration of war is confined to certain conditions and peace agreements. Moreover, examining the historical context related to this and other similar verses makes it evident that it is not

a universal principle for initiating conflict with non-Muslims. In essence, the verse pertains to a specific group of individuals, during a particular time and location.

The verses surrounding the sword verse clearly emphasize multiple times that the polytheists in question are solely those who consistently breached their peace treaties with the Holy Prophet Muhammad, peace and blessings be upon him, and engaged in acts of violent aggression against the Muslim community and its allies. For example, the verse immediately before the Sword verse, meaning, chapter 9 At Tawbah, verse 4, states:

"Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allāh loves the righteous [who fear Him]."

This is succeeded by another directive in a corresponding verse, chapter 9 At Tawbah, verse 7:

"How can there be for the polytheists a treaty in the sight of Allāh and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Ḥarām? So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him]."

The deeds performed by these polytheists, who faced combat, are referenced in other pertinent verses. Chapter 9 At Tawbah, verses 8-10:

“How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient. They have exchanged the signs of Allāh for a small price and averted [people] from His way. Indeed, it was evil that they were doing. They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.”

And chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?...”

These particular polytheists repeatedly violated their agreements and supported others in their resistance to Islam. They initiated hostilities against the Muslims, obstructed individuals from embracing Islam, and

expelled Muslims from Mecca and Masjid Al Haram. Their transgressions against the Muslims are referenced at least eight times in the cited verses.

In chapter 9, Tawbah, verse 12, which was quoted earlier, the purpose of confronting the 'leaders of disbelief' is to compel them to 'cease' their aggressive actions. These verses, along with others, emphasize the necessity of following specific conditions during warfare, such as only engaging with those who provoke conflict against them.

Moreover, these polytheists were still offered numerous warnings and chances. They were granted a four-month period of respite and peace. Chapter 9 At Tawbah, verse 2:

“So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah…”

And chapter 9 At Tawbah, verse 5:

“And when the inviolable [four] months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

This reprieve was offered to allow them the choice to either embrace Islam or to depart from the Arabian Peninsula in peace. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, was instructed to extend protection to any of these polytheists who sought it, ensuring they could explore the teachings of Islam without fear or coercion, or, on the other hand, to leave the Arabian Peninsula peacefully without the threat of danger. Chapter 9 At Tawbah, verse 6:

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh [i.e., the Qur’ān]. Then deliver him to his place of safety. That is because they are a people who do not know.”

The guidance provided in the sword verse regarding combat and the expulsion of polytheists would only be enacted if they chose to remain in the Arabian Peninsula after the four-month grace period without embracing Islam, as this would be interpreted as a declaration of war against Islam. It is crucial to understand that many polytheists utilized this grace period to convert to Islam. Thanks to this reprieve, hostilities ceased, and no bloodshed occurred as a result of the sword verse, which was intended to prevent further violence, indicating that these polytheists should either accept Islam or peacefully depart from the Arabian Peninsula.

In conclusion, the surrounding verses and the blessed life of the Holy Prophet Muhammad, peace and blessings be upon him, provide the necessary context for the sword verse. This illustrates that these verses were specifically revealed to halt assaults from certain aggressive polytheists targeting the Muslim community. Consequently, they should not be applied indiscriminately to others who came afterward.

Chapter 9 At Tawbah, verse 29:

“Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the financial tax willingly while they are humbled.”

In respect to the people of the book, Allah, the Exalted, made it clear that they were not counted as believers, as they denied the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran despite recognizing both of them. As they were familiar with the other divine scriptures, they recognized Allah, the Exalted, as the Author of the Holy Quran. Furthermore, both the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, were discussed in their sacred texts. Chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

Furthermore, both the people of the book and the non-Muslims in Mecca recognized that the Holy Prophet Muhammad, peace and blessings be upon him, had not studied previous divine scriptures, which made it inconceivable for him to have authored the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The people of the book were seen as guardians of sacred wisdom, which granted them a unique position in society, even amidst idol worshippers. However, this revered status faced significant opposition with the rise of Islam.

The people of the book felt envy towards the Holy Prophet Muhammad, peace and blessings be upon him, as he descended from the Holy Prophet Ismaeel, peace be upon him, instead of his brother, the Holy Prophet Ishaaq, peace be upon him, as they did. Their entire belief system revolved around the significance of lineage, which they believed gave them superiority over others. Consequently, they found it difficult to accept a Holy

Prophet, peace and blessings be upon him, from a different lineage, as it would undermine the superiority complex they had fabricated.

Additionally, the scholars among the people of the book recognized that embracing Islam would necessitate using the blessings they had received in accordance with divine guidance. They were also fearful that converting to Islam would lead to a loss of the authority, respect, and social status they had established in their community, which only intensified their opposition to Islam. They mistakenly thought they remained faithful believers in Allah, the Exalted, despite their actions that led them to disbelief, as they denied the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him. In reality, they erroneously believed they were favoured by Allah, the Exalted, and would consequently receive salvation in both worlds, regardless of their actions. Chapter 5 Al Ma'idah, verse 18:

"But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills..."

Regrettably, numerous Muslims have embraced a similar form of wishful thinking. These ignorant individuals are under the impression that simply because they belong to the nation of the Holy Prophet Muhammad, peace and blessings be upon him, they will receive forgiveness regardless of their deeds. An ignorant individual who neglects to acquire and apply Islamic knowledge may presume that the decree of Allah, the Exalted, will be

altered for their benefit, akin to the assumptions made by the people of the book. In other words, despite the fact that He has punished and will continue to punish previous nations that have consistently disobeyed Him, the ignorant individual believes that this decree will be modified for them. However, they do not comprehend that the decree of Allah, the Exalted, remains unchanged for anyone or any nation. Chapter 35 Fatir, verse 43:

“…Then do they await except the way [i.e., fate] of the former peoples? But you will never find in the way [i.e., established method] of Allāh any change, and you will never find in the way of Allāh any alteration.”

The misguided conviction held by the people of the book led them to believe they were still believers despite their disbelief in Allah, the Exalted. Consequently, they audaciously asserted that they would gain entry to Paradise, even if they had to endure some punishment initially. Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"”

Sadly, certain Muslims have embraced a similar mindset, believing they are assured of departing this world with their faith intact, and consequently regard themselves as pure and saved. Chapter 4 An Nisa, verse 49:

“Have you not seen those who claim themselves to be pure?...”

However, Allah, the Exalted, emphasizes that true purity is found in aligning one’s spoken declaration of faith with corresponding actions. This requires a sincere commitment to obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, as detailed in Islamic teachings. Such conduct will guarantee that one’s intentions, words, and deeds are pure, ultimately guiding them towards tranquility in both worlds. This is achieved through obtaining a harmonious mental and physical state and by appropriately positioning everything and everyone in their life, while also adequately preparing for their accountability on the Day of Judgement.

Furthermore, verse 29 serves as a caution that if a Muslim emulates the people of the book, who did not support their spoken belief in Allah, the Exalted, with tangible actions, they risk losing their faith, similar to the fate of the people of the book. It is essential to recognize that faith is akin to a plant; it needs nurturing through acts of obedience to flourish and persist. Just as a plant deprived of adequate sunlight will eventually fade, an individual's faith can weaken and perish without the reinforcement of obedient deeds. Chapter 9 At Tawbah, verse 29:

“Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the

Scripture - [fight] until they give the financial tax willingly while they are humbled."

As a result of their aim to fulfill their worldly desires, many scholars from the people of the book changed the laws of their divine scriptures thereby making unlawful things lawful and making lawful things, unlawful. This behaviour alone was enough of an indication of their disbelief as no one has the right to decide lawful or unlawful things other than Allah, the Exalted, and His representatives, meaning, the Holy Prophets, peace be upon them. Muslims must avoid adopting this behaviour which can occur when they act on alternate sources of religion knowledge other than the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more someone relies on alternative sources of religious knowledge, even if those sources inspire good actions, the less they will act on the two primary sources of guidance, ultimately leading to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in these two sources of guidance will be rejected by Allah, the Exalted. Furthermore, the more one follows other sources of religious knowledge, the more they may start to engage in practices that contradict the teachings of Islam. This gradual misguidance is how the Devil leads individuals astray. For instance, a person encountering hardships might be encouraged to undertake certain spiritual practices that oppose and challenge Islamic teachings. If this individual is ignorant and has a tendency to follow alternative sources of religious knowledge, they may easily fall into this trap and start engaging in spiritual exercises that directly contradict Islamic principles. They may even begin to hold beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the notion that people or supernatural beings can dictate their fate, as their understanding is derived from sources other than the two primary sources of guidance. Some of these misguided beliefs and

practices are outright disbelief, such as engaging in black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

A Muslim may unknowingly lose their faith due to their tendency to rely on various sources of religious knowledge. This is why engaging in religious innovations that are not based on the two primary sources of guidance can lead one to follow the path of the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Chapter 9 At Tawbah, verse 29:

"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the

Scripture - [fight] until they give the financial tax willingly while they are humbled."

In respect to the people of the book, by the time this verse was revealed the main tribes who violently opposed the muslims had already been punished and banished. The rest of the remaining tribes had not been so active against Islam and were therefore given the option to remain within the Arabian Peninsula as long as they paid the financial tax. This tax would guarantee their security within the Islamic nation and allow them to practice their faith in peace. By allowing them to remain Allah, the Exalted, gave them another chance at accepting the truth of Islam which their scholars had clearly recognized.

After mentioning the manner in which to deal with the people of the book, Allah, the Exalted, then encouraged them to accept the truth by criticizing their baseless beliefs. Chapter 9 At Tawbah, verse 30:

"The Jews say, "Ezra is the son of Allah"; and the Christians say, "The Messiah is the son of Allah."…"

A few Jewish sects wrongfully claimed that the Holy Prophet Uzair, peace be upon him, was the son of Allah, the Exalted, while most of the sects from the Christians wrongfully claimed that the Holy Prophet Eesa, peace be upon him, was the son of Allah, the Exalted. They believed these things

in blind imitation of their forefathers, even though they had no evidence for their claims. Chapter 9 At Tawbah, verse 30:

"…they imitate the saying of those who disbelieved [before them]…"

A significant source of misguidance throughout history has been the unthinking imitation of others, which should be avoided, particularly in matters related to Islam. In general, following others blindly in Islam often results in misguidance, as such individuals may not realize when those they are imitating stray from the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When this happens, they may think they are adhering to Islamic principles while actually following customary practices that are not aligned with Islamic teachings. Those who continue with this mindset risk becoming misguided without even being aware of it. In contrast, individuals who rely on Islamic knowledge rather than blindly imitating others will be able to identify practices that lack a foundation in Islam and will thus steer clear of them. Consequently, they will follow the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which fosters peace of mind in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. This is a key reason why Allah, the Exalted, admonishes against blind imitation, even within the context of Islam. Allah, the Exalted, desires that individuals study the teachings of Islam and embrace them through understanding, rather than through unthinking imitation of others. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Furthermore, it is crucial to avoid following the majority opinion within society without question, as this often leads to the disobedience of Allah, the Exalted. When individuals see most people disregarding Islamic principles, they might mistakenly think that the majority's actions are justified, leading them to follow suit without careful consideration. However, it is important to recognize that the majority is not always right. History has demonstrated time and again that widely held beliefs can be proven wrong with new insights and discoveries, such as the misconception that the Earth was flat. Therefore, it is vital to resist the urge to conform mindlessly to the majority's views, as this can lead to poor decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Rather, people ought to use the reasoning and intellect given to them to assess each situation based on knowledge and evidence, enabling them to make well-informed choices, even if those choices differ from the common views held by most. This will ensure they are not deluded by the false beliefs of others, like many from the people of the book were deluded by their forefathers and scholars. Chapter 9 At Tawbah, verse 30:

“…May Allah destroy them; how are they deluded?”

Generally speaking, the reasons behind the proliferation of false beliefs about the Holy Prophet Eesa, peace be upon him, includes his miraculous birth, the miracles he performed, and his ascension to the Heavens while still alive. The Holy Quran affirms the miraculous birth of the Holy Prophet Eesa, peace be upon him, and explicitly describes his birth without a father as a testament to the limitless power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

“She [Maryam, may Allah be pleased with her] said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.”

Allah, the Exalted, brought into existence the Holy Prophet Eesa, peace be upon him, without a father, similar to how He created the Holy Prophet Adam, peace be upon him, without either a father or a mother. This fact does not imply that they possess divinity. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.”

It is quite perplexing that Christians hold the belief that the Holy Prophet Eesa, peace be upon him, is the son of Allah, the Exalted, given that he was born without a father. Yet, they do not recognize the Holy Prophet Adam, peace be upon him, as the son of Allah, the Exalted, despite his being born without either a father or a mother. From their perspective, the Holy Prophet Adam, peace be upon him, seems to have a stronger claim to the title of son of Allah, the Exalted, compared to the Holy Prophet Eesa, peace be upon him, yet they do not assert this. It is indeed curious how they apply reasoning and common sense regarding the Holy Prophet Adam, peace be upon him, but fail to do so in the case of the Holy Prophet Eesa, peace be upon him.

The miracles attributed to the Holy Prophet Eesa, peace be upon him, are affirmed by the Holy Quran. It clearly states that these miracles were performed with the will, permission, and command of Allah, the Exalted. If the Holy Prophet Eesa, peace be upon him, were divine, he would not require the will or permission of Allah, the Exalted. Chapter 3 Alee Imran, verse 49:

“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses…”

Moreover, Christians acknowledge that other Holy Prophets, peace be upon them, performed miracles as well, like the Holy Prophet Musa, peace be upon him. However, it is quite peculiar that they do not attribute divinity to these other Holy Prophets, peace be upon them, despite their miraculous acts.

The ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while still alive serves as a further testament to the might of Allah, the Exalted, who guided the Holy Prophet Eesa, peace be upon him, on this extraordinary journey. If the Holy Prophet Eesa, peace be upon him, were divine, he would have been able to embark on this journey through his own inherent power. Chapter 3 Alee Imran, verse 55:

“[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve…"”

The Holy Quran informs Christians that the Holy Prophet Eesa, peace be upon him, was not crucified, contrary to their belief. The person whose likeness appeared on the cross was not the Holy Prophet Eesa, peace be upon him, but rather someone who was made to resemble him. By this time, Allah, the Exalted, had already elevated the Holy Prophet Eesa, peace be upon him, to the Heavens. Chapter 4 An Nisa, verses 156-158:

“And for their disbelief and their saying against Mary a great slander. And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them…Rather, Allāh raised him to Himself.”

The mistaken Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified, which implies he was killed, is inherently odd because a true divine being transcends the experience of death. If an entity is capable of dying, it cannot be considered divine. Therefore, their erroneous belief in his crucifixion inherently contradicts their flawed view of his divinity.

A divine being, by its very nature, is self-sustaining, meaning it does not rely on another for sustenance. If a being depends on another for its existence, it cannot be classified as divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were not divine beings since they required nourishment from Allah, the Exalted, indicating that they were not self-sustaining. Chapter 5 Al Ma’idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

Furthermore, it cannot be asserted that the Angels, who do not consume food, can be deemed as Gods. In truth, they are also supported by Allah, the Exalted, in a unique manner, which means they are not self-sufficient. The mere fact that they have been created and will face death, just like all of creation, is sufficient to disprove their divinity.

A biological child will invariably possess certain traits inherited from their parent. However, in the case of the Holy Prophet Eesa, peace be upon him, he does not share any attributes with Allah, the Exalted. In reality, all his traits are akin to those of other humans. He was created, nourished by food and water, and will die and be resurrected, just like every other human. His attributes alone are enough to refute any claims of divinity.

The Romans, who embraced Christianity, introduced the notion of the Holy Prophet Eesa, peace be upon him, being divine into their beliefs, carrying over ideas from their previous pagan faith. They took a noble and revered Holy Prophet, peace be upon him, and associated him with myths and legends, such as Zeus, Hercules, and Odin. It only takes a small amount of common sense to realize that a being who is created, dependent on another for sustenance, and capable of dying can never be divine, as these attributes contradict the essence of a divine being.

Even though the evidence of the Holy Prophet Eesa, peace be upon him, being the Messenger of Allah, the Exalted, is overwhelming, yet many Christians still hold on to their erroneous beliefs regarding him. A major

reason for this strange behaviour is blind imitation of their seniors. Chapter 9 At Tawbah, verse 30:

“The Jews say, "Ezra is the son of Allah"; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded?”

As we discussed earlier, blindly following others hinders one's ability to evaluate knowledge and evidence, and it stops them from questioning the beliefs and assumptions they grew up with. This goes against the principles of Islam and common sense, as humans were created to think and not to behave like cattle. Therefore, it is crucial to refrain from mindlessly imitating others, as this is a significant cause of misguidance. Instead, individuals should utilize their common sense to evaluate knowledge and evidence in every situation they face, whether it pertains to worldly matters or religious beliefs, and then make well-informed choices. Even in Islam, blind imitation is disliked because Allah, the Exalted, desires that people study, comprehend, and act upon Islamic teachings based on understanding rather than merely copying other Muslims. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

Another significant reason why Christians persist in their beliefs about the Holy Prophet Eesa, peace be upon him, despite the compelling evidence of his true role as the Messenger of Allah, the Exalted, is their desire to satisfy their earthly desires. Numerous Christian teachings promote the idea of salvation in both worlds for those who embrace Christianity, regardless of their actions. This belief system enables them to pursue all their worldly desires while being assured of salvation in both lives. Consequently, they cling to their Christian faith, as their primary aim in this life is to indulge in their worldly desires rather than adhere to a higher moral standard that encourages them to wisely utilize the blessings bestowed upon them by Allah, the Exalted. This notion is further illustrated in the subsequent verse, where they accepted what their scholars and seniors deemed permissible and impermissible, as it suited their worldly desires. Chapter 9 At Tawbah, verse 31:

"They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary…"

The Holy Prophet Eesa, peace be upon him, was separated from the scholars and monks as unlike them, he did not disobey Allah, the Exalted.

In addition, no one has the right to decide what is lawful and unlawful other than Allah, the Exalted, and His representatives, the Holy Prophets, peace be upon them, as they are divinely protected from misguidance. Whereas, all other people, irrespective of how holy they appear, are only humans who can make mistakes and commit sins, therefore, they do not have the right to decide what is lawful or unlawful within religion, nor should their be

blindly followed. Sadly, many muslim preachers imitate the scholars from the people of the book by advising their followers to blindly accept their advice and commands without question, as they desire worldly things, such as unusual amounts of respect and gifts from their followers. They intentionally misinterpret divine teachings, just like the scholars from the people of the book, did, in order to justify their claim, even though Islam clearly teaches that there is no obedience to people in the disobedience of Allah, the Exalted, and there is no such thing as blindly imitating others. This has been confirmed in many Islamic teachings such as the Hadith found in Sunan Abu Dawud, number 2625. The fact that the leaders of the muslim nation, the Companions, may Allah be pleased with them, did not blindly follow each other and openly debated with each other over specific decisions, is enough to falsify the erroneous belief of blindly accepting and following others, such as scholars. For example, when the first Caliph of Islam, Abu Bakkar Siddique, may Allah be pleased with him, decided to fight against the muslims who refused to donate the obligatory charity, he was openly challenged by the other senior Companions, may Allah be pleased with them, and none of them blindly followed him. They only agreed with him after he had explained his rationale for fighting. This has been discussed in Hadiths found in Sahih Bukhari, numbers 6924-6925. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary…”

Furthermore, this verse makes an important Islamic principle clear. Whoever one obeys in the disobedience of Allah, the Exalted, is in reality who they worship, even if they claim otherwise. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah…”

The scholars and monks of the people of the book were not worshipped, they were only obeyed in the disobedience of Allah, the Exalted, yet this obedience was equated to worship. This Islamic principle was also highlighted in respect to the Devil. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The vast majority of mankind did not worship the Devil yet they have been accused of doing so as many of them obeyed him in the disobedience of Allah, the Exalted. Therefore, one must avoid obeying other things in the disobedience of Allah, the Exalted, such as people, social media, fashion and culture, as this would equate to worshipping these things, just like the people of the book worshipped their scholars and monks. Chapter 9 At Tawbah, verse 31:

“…And they were not commanded except to worship one God…”

The one who fails to correctly obey and worship Allah, the Exalted, will inevitably misuse the blessings He has granted them. As a result, they will experience a lack of mental and physical equilibrium, leading to disorganization in their relationships and possessions and they will fail to prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both this life and the afterlife, despite any temporary comforts they may enjoy. Chapter 9 At Tawbah, verse 31:

"…And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him."

Generally speaking, Islam instructs humanity that the sole being they should follow in all circumstances is their Creator and Sustainer, Allah, the Exalted. In truth, the entity that one chooses to obey is what they effectively worship. People are inherently designed to obey and worship something. This could be other individuals, social media, trends, cultural norms, or even their personal desires. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Whoever or whatever a person chooses to obey is essentially their object of worship. Thus, Muslims are required to support their verbal declaration of faith in Allah, the Exalted, with genuine actions by sincerely obeying Him

in every circumstance above all else. This means utilizing the blessings they have received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This will help them achieve a harmonious mental and physical state, allowing them to properly prioritize everything and everyone in their lives while also preparing for their accountability on the Day of Judgement. Consequently, this behaviour will foster peace of mind in both worlds.

Whereas, those who deny the Oneness of Allah, the Exalted, and choose to obey other entities will miss out on the mercy essential for achieving peace of mind and success in both this life and the hereafter as they will inevitably misuse the blessings they have been granted. As a result, they will experience a lack of mental and physical equilibrium, leading to disorganization in their relationships and possessions and they will fail to prepare for their accountability on the Day of Judgement. This will bring about stress, obstacles, and difficulties in both this life and the afterlife, despite any temporary comforts they may enjoy. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 9 At Tawbah, verse 31:

"…And they were not commanded except to worship one God…"

When one takes a moment to reflect on the formation of the Heavens and the Earth, along with the myriad of perfectly balanced systems, it becomes evident that there is a singular Creator who not only made but also maintains the universe. For instance, the ideal distance between the Sun and the Earth serves as a clear indication; if the Sun were even a little closer or farther away, the planet would be uninhabitable. In the same way, the Earth has been designed to foster a balanced and pure atmosphere, enabling life to flourish here. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The timing of days and nights, along with their varying lengths throughout the year, enables individuals to reap the greatest benefits from them. If days were extended, people would become tired from the prolonged hours. Conversely, if nights were lengthened, there would not be sufficient time for individuals to earn a living or pursue other valuable endeavors, like acquiring knowledge. On the other hand, if nights were shorter, people might not get enough rest to maintain optimal health. Additionally, alterations in the duration of days and nights would impact agriculture, negatively affecting the sustenance of both people and animals. The harmonious operation of days, nights, and other balanced systems in the universe serves as a clear testament to the Oneness of Allah, the Exalted, as the existence of multiple deities would lead to conflicting desires, resulting in chaos within the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Chapter 2 Al Baqarah, verse 164:

“…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…”*

When one looks at the impeccably balanced water cycle, it unmistakably points to a Creator. Water evaporates from the sea, ascends, and then

condenses to form acidic rain that falls upon the mountains. These mountains neutralize the acidic rain, making it usable for both people and animals. Any alteration to this flawlessly balanced system could spell disaster for all life on Earth. The salt present in the sea prevents the dead creatures within the ocean from polluting it. If the ocean were to become contaminated, sea life would cease to exist, and the resulting impurities would also affect life on land. The water in the oceans and seas is designed in such a manner that it supports thriving sea life while allowing heavy ships to navigate its surface. If the water's composition were to change even slightly, it would create an imbalance, making it impossible for both sea life to flourish and ships to sail simultaneously. Even today, maritime transport remains the most prevalent method for moving goods around the globe. Thus, this perfect balance is crucial for sustaining life on Earth.

Evolution represents a type of mutation, which is inherently flawed. However, when one examines the myriad species, it becomes evident that they have been created in a perfectly balanced manner, enabling them to flourish in their respective environments. Take the camel, for instance; it has been specifically designed to endure extreme temperatures and can go extended periods without needing to drink water. They are ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

"Then do they not look at the camels - how they are created?"

The goat has been crafted so impeccably that any impurities in its body are completely filtered out from the milk it produces. If these two were to mix, the milk would become undrinkable. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Every species is assigned a unique life span that ensures no one species can dominate the others. For instance, flies live only about 3-4 weeks and can lay as many as 500 eggs. If their life span were extended, the fly population could become unbalanced, potentially overpowering all other species in the ecosystem. In contrast, other animals with much longer life spans tend to produce only a limited number of offspring. This characteristic helps keep their populations in check. Such a balance seems too precise to be mere coincidence, and the theory of evolution alone does not fully account for it.

Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds play a crucial role in wind pollination, enabling crops, plants, and trees to reproduce. In ancient times, wind was vital for sea travel, which remains the primary means of transporting goods globally to this day. Winds are necessary to carry rainclouds to designated areas, ensuring that water is available for creation, which is essential for life. A harmonious system of winds is observed on Earth; an absence of winds would result in chaos for creation, while excessive winds would also disrupt this balance. Likewise, rain is perfectly regulated; insufficient rain can cause droughts and famine, whereas too much rain can lead to devastating floods. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

This impeccably balanced system cannot be a product of chance and unmistakably reveals the influence of the Creator. Anyone who contemplates these flawlessly balanced systems cannot reasonably refute the presence of a singular Creator who holds dominion over everything. Chapter 9 Tawbah, verse 31:

"*…And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him."*

A person who looks after certain aspects of another individual's needs, like their housing, deserves to be appreciated. Thus, since Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and right for people to express their gratitude towards Him. Showing gratitude through one's intention means acting solely to please Allah, the Exalted. Those who act for different motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith found in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that an individual does not seek or anticipate any recognition or reward from others. Expressing gratitude verbally involves either speaking positively or choosing to remain silent. Furthermore, demonstrating gratitude through actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an increase in blessings and ultimately brings peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and the correct placing of everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, when an individual possesses an item, it is deemed appropriate and natural for them to utilize it in any manner they choose. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of everything in the universe, including humanity, He is the sole authority on what should happen in the universe and what should not. Thus, it is only just for individuals to follow the guidance of Allah, the Exalted, as He is the rightful owner of the entire universe, including themselves.

In a similar vein, when someone lends their belongings to another person, it is only right that the borrower uses the item in accordance with the owner's preferences. Allah, the Exalted, has bestowed every blessing that a person has as a temporary loan. These blessings were not given as gifts. Just like any worldly loan, this must be repaid. The only way to fulfil this obligation is by using these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are given as gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One should not mistake the temporary worldly blessings, which are merely a loan, for the eternal gifts of Paradise.

History has clearly shown that whenever a Holy Prophet, peace be upon them, was sent with divine revelation, it contradicted the worldly desires of people. As a result, they strived hard against Islam, the religion of all the Holy Prophets, peace be upon them, with the aim of preventing others from accepting it. This was the same attitude of the people of the book living in Medina and the non-muslims of Mecca and is the same attitude many people have adopted in this age. Chapter 9 At Tawbah, verse 32:

"They want to extinguish the light of Allah with their mouths…"

For example, societal factors like social media, fashion trends, and cultural norms often exert pressure on those committed to Islamic values. The promotion of Islam is often perceived as a hindrance to their ambitions for wealth and social status. Industries that Islam critiques tend to oppose the integration of Islamic principles and dissuade Muslims from fully embracing their faith. This greatly adds to the widespread anti-Islamic sentiments observed on numerous platforms, including social media.

Furthermore, individuals who aim to follow Islamic teachings, which advocate for moderation in personal desires and the correct use of the blessings they have been granted, often face criticism from those who indulge in excess—acting on their impulses without any restraint, as Islam makes them appear animalistic. These individuals therefore try to dissuade others from embracing Islam and discourage Muslims from practicing their

faith, attempting to entice them into a lifestyle marked by unrestrained desires. They often focus on specific aspects of Islam, such as the dress code for women, to diminish its attractiveness. However, those who are observant can easily see through the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may criticize the Islamic dress code for women, they do not apply the same level of scrutiny to other important professions, such as law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, highlights the weakness and baselessness of their arguments. Ultimately, it is the principles of Islam and the disciplined conduct of its followers that provoke these various attacks on Islam, prompting them to criticize it in any way possible. Chapter 9 At Tawbah, verse 32:

"They want to extinguish the light of Allah with their mouths…"

But as their fight is with Allah, the Exalted, they will never overcome the truth of Islam, something history has made clear. Countless people, organizations and industries have come and go who attempted to uproot Islam from society through countless means, such as through politics, fighting, propaganda and social media, yet it stands firm and will continue to do so till the Day of Judgement. They attempts to uproot Islam is as foolish as trying to blow out the light of the Sun with their mouths. Chapter 9 At Tawbah, verse 32:

“They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.”

The light of Islam has been perfected and delivered to mankind. It is now up to them whether they desire to obtain peace of mind in both worlds through learning and acting on it as this will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 9 At Tawbah, verse 33:

“It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all other ways of life, although they who associate others with Allah dislike it.”

Whereas, those who want to persist on their worldly desires will only misuse the blessings they have been granted. Consequently, they will struggle with an imbalance in both their mental and physical states, they will misplace everything and everyone within their life and they will fail to prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and complications in both worlds, regardless of any material comforts they might enjoy.

Therefore, a person should wholeheartedly accept and adhere to Islamic principles for their own advantage, even if it conflicts with their personal

wishes. They ought to behave like a wise patient who listens to their doctor's medical guidance, recognizing that it serves their best interests, even when faced with unpleasant treatments and a strict diet. Just as this careful patient will achieve good mental and physical well-being, so will the individual who embraces and practices Islamic teachings. This is because Allah, the Exalted, possesses the unique wisdom required to assist a person in attaining a balanced mental and physical state and to appropriately arrange everything and everyone in their life. Society's grasp of human mental and physical conditions will always fall short of achieving this objective, regardless of the extent of research conducted. This limitation arises because such understanding cannot address every challenge individuals encounter in life. It cannot prevent all forms of mental and physical stress, nor can it ensure effective management of all aspects of life due to constraints in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses complete knowledge, which He has imparted to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one compares those who utilize the blessings bestowed upon them in accordance with Islamic principles to those who do not. While many patients may lack an understanding of the scientific basis for their prescribed treatments and thus blindly depend on their doctors, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam to recognize the positive impact it can have on their lives. He does not expect blind acceptance of Islamic teachings; rather, He desires that individuals acknowledge its truth through clear evidence. However, this necessitates approaching the teachings of Islam with an open and impartial mindset. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

And chapter 9 At Tawbah, verse 33:

"It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all other ways of life, although they who associate others with Allah dislike it."

After mentioning the general masses from the people of the book who blindly followed and worshipped their scholars and monks, Allah, the Exalted, explains the reason why their scholars and monks encouraged their people to do this. Chapter 9 At Tawbah, verse 34:

"O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly…"

The scholars and monks from the people of the book intentionally misinterpreted and changed their divine teachings for the sake of worldly gain, such as leadership and wealth. The believers are being warned against imitating them as this will only lead to trouble and punishment in both worlds. In fact, this attitude will only cause them to persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted by Allah, the Exalted, and the worldly things they have obtained unlawfully will become a source of punishment for them. As a result, every facet of their existence—such as family, friendships, career,

and wealth—will become a source of anxiety. If they persist in disobeying Allah, the Exalted, they might wrongly attribute their stress to others, including their spouse. By moving away from these beneficial influences, they could encounter heightened mental health challenges, which may lead to depression, substance abuse, and even suicidal thoughts. This situation is particularly noticeable among those who continually misuse the blessings they have been granted, like the affluent and renowned, even though they seem to relish in worldly pleasures. Chapter 9 At Tawbah, verse 34:

“…And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.”

In addition, the one who intentionally misinterprets divine teachings for the sake of worldly gain has been warned of Hell in a Hadith found in Sunan Ibn Majah, number 253. Chapter 9 At Tawbah, verse 35:

“The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."”

As a result of their behaviour, the scholars from the people of the book misguided many of their ignorant followers. Chapter 9 At Tawbah, verse 34:

“…indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah…”

This was a significant reason for their incurring the wrath of Allah, the Exalted, as they not only chose misguidance for themselves but also led others astray. Sadly, some Muslim scholars intentionally misrepresent Islamic teachings for the sake of worldly gain, such as leadership, and as a result they willfully ignore discussions on Islamic knowledge that challenge their perspectives. This conduct arises from a fear of alienating their followers, who shower them with gifts and excessive admiration. Moreover, Islam encourages Muslims to refrain from being misled by uncritical imitation of others and to instead strive to comprehend and apply Islamic teachings. This method will assist them in adhering to the genuine teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, rather than following others blindly like cattle. For this reason, Islam firmly denounces the practice of blind imitation even in matters of faith and instead advocates for the pursuit of knowledge and understanding in the application of Islamic principles. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Chapter 9 At Tawbah, verses 34-35:

“…indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."”

It is crucial to earn and consume what is permissible, as this establishes the external foundation of Islam, much like how one's intention acts as the internal foundation of Islam. If the foundation is corrupted, everything that stems from it will also be corrupted and thus rejected by Allah, the Exalted, no matter the actions performed. One does not require deep scholarly knowledge to predict the outcome of those who behave in this way on the Day of Judgement.

In addition, one must avoid misusing the blessings they have obtained, even if they are lawful, as this will only lead to an unbalanced mental and physical state and cause them to misplace everything and everyone within their life and prevent them from preparing correctly for their accountability on the Day of Judgement.

Finally, Muslims are urged to fulfill their duty of giving their obligatory charity, as failing to do so can lead to repercussions in both this life and the afterlife. The obligatory charity constitutes only a small portion of one's

overall income and is required once an individual attains a specific level of wealth. A primary reason for giving this charity is to remind Muslims that their belongings do not truly belong to them; if they did, they would have the liberty to spend them as they wish. The wealth they possess is a creation and a gift from Allah, the Exalted, and must be used in accordance with His will. In essence, every blessing one enjoys is merely a temporary loan that must be returned to its rightful Owner, Allah, the Exalted. This return is achieved by utilizing these blessings in ways that please Allah, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who fail to understand this crucial truth and act as if their blessings, including their wealth, are entirely theirs—thus neglecting to give their obligatory charity—will face consequences, akin to those who do not repay a worldly loan. For example, a Hadith found in Sahih Bukhari, number 1403, warns that those who withhold their obligatory charity will encounter a large, venomous snake that will continuously bite them on Judgement Day. Chapter 9 At Tawbah, verses 34-35:

“…And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."”

One must therefore avoid this outcome by correctly using all the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. This will enable them to attain a balanced mental and physical state, helping them to effectively prioritize all aspects of their lives and prepare for their

accountability on the Day of Judgement. As a result, this conduct will promote tranquillity in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 9 – At Tawbah, Verses 36-129 of 129

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثۡنَا عَشَرَ شَهۡرٗا فِي كِتَٰبِ ٱللَّهِ
يَوۡمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ مِنۡهَآ أَرۡبَعَةٌ حُرُمٞۚ ذَٰلِكَ
ٱلدِّينُ ٱلۡقَيِّمُۚ فَلَا تَظۡلِمُواْ فِيهِنَّ أَنفُسَكُمۡۚ وَقَٰتِلُواْ
ٱلۡمُشۡرِكِينَ كَآفَّةٗ كَمَا يُقَٰتِلُونَكُمۡ كَآفَّةٗۚ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ ٣٦

إِنَّمَا ٱلنَّسِيٓءُ زِيَادَةٞ فِي ٱلۡكُفۡرِۖ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُواْ يُحِلُّونَهُۥ
عَامٗا وَيُحَرِّمُونَهُۥ عَامٗا لِّيُوَاطِـُٔواْ عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّواْ مَا
حَرَّمَ ٱللَّهُۚ زُيِّنَ لَهُمۡ سُوٓءُ أَعۡمَٰلِهِمۡۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ
ٱلۡكَٰفِرِينَ ٣٧

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَا لَكُمۡ إِذَا قِيلَ لَكُمُ ٱنفِرُواْ فِي
سَبِيلِ ٱللَّهِ ٱثَّاقَلۡتُمۡ إِلَى ٱلۡأَرۡضِۚ أَرَضِيتُم بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا
مِنَ ٱلۡأٓخِرَةِۚ فَمَا مَتَٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فِي ٱلۡأٓخِرَةِ إِلَّا
قَلِيلٌ ٣٨

إِلَّا تَنفِرُواْ يُعَذِّبۡكُمۡ عَذَابًا أَلِيمٗا وَيَسۡتَبۡدِلۡ قَوۡمًا
غَيۡرَكُمۡ وَلَا تَضُرُّوهُ شَيۡـٔٗاۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ
قَدِيرٌ ٣٩

إِلَّا تَنصُرُوهُ فَقَدۡ نَصَرَهُ ٱللَّهُ إِذۡ أَخۡرَجَهُ ٱلَّذِينَ كَفَرُواْ
ثَانِيَ ٱثۡنَيۡنِ إِذۡ هُمَا فِي ٱلۡغَارِ إِذۡ يَقُولُ لِصَٰحِبِهِۦ لَا
تَحۡزَنۡ إِنَّ ٱللَّهَ مَعَنَاۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيۡهِ
وَأَيَّدَهُۥ بِجُنُودٖ لَّمۡ تَرَوۡهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ
كَفَرُواْ ٱلسُّفۡلَىٰۗ وَكَلِمَةُ ٱللَّهِ هِيَ ٱلۡعُلۡيَاۗ وَٱللَّهُ
عَزِيزٌ حَكِيمٌ ٤٠

ٱنفِرُواْ خِفَافٗا وَثِقَالٗا وَجَٰهِدُواْ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ فِي
سَبِيلِ ٱللَّهِۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٤١

لَوۡ كَانَ عَرَضٗا قَرِيبٗا وَسَفَرٗا قَاصِدٗا لَّٱتَّبَعُوكَ وَلَٰكِنۢ بَعُدَتۡ عَلَيۡهِمُ
ٱلشُّقَّةُۚ وَسَيَحۡلِفُونَ بِٱللَّهِ لَوِ ٱسۡتَطَعۡنَا لَخَرَجۡنَا مَعَكُمۡ
يُهۡلِكُونَ أَنفُسَهُمۡ وَٱللَّهُ يَعۡلَمُ إِنَّهُمۡ لَكَٰذِبُونَ ٤٢

عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ
صَدَقُوا۟ وَتَعْلَمَ ٱلْكَـٰذِبِينَ ﴿٤٣﴾

لَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ أَن
يُجَـٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾

إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ
وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾

۞ وَلَوْ أَرَادُوا۟ ٱلْخُرُوجَ لَأَعَدُّوا۟ لَهُۥ عُدَّةً وَلَـٰكِن كَرِهَ ٱللَّهُ
ٱنۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ ٱقْعُدُوا۟ مَعَ ٱلْقَـٰعِدِينَ ﴿٤٦﴾

لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا۟ خِلَـٰلَكُمْ
يَبْغُونَكُمُ ٱلْفِتْنَةَ وَفِيكُمْ سَمَّـٰعُونَ لَهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ
بِٱلظَّـٰلِمِينَ ﴿٤٧﴾

لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ حَتَّىٰ جَآءَ
ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَـٰرِهُونَ ﴿٤٨﴾

وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ ۚ أَلَا فِى ٱلْفِتْنَةِ
سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ٤٩

إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ مُصِيبَةٌ
يَقُولُوا۟ قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا۟ وَّهُمْ
فَرِحُونَ ٥٠

قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ٥١

قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ
بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ أَوْ بِأَيْدِينَا ۖ
فَتَرَبَّصُوٓا۟ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ٥٢

قُلْ أَنفِقُوا۟ طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ ۖ إِنَّكُمْ كُنتُمْ
قَوْمًا فَٰسِقِينَ ٥٣

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَـٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُواْ بِٱللَّهِ
وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ
إِلَّا وَهُمْ كَـٰرِهُونَ ﴿٥٤﴾

فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَـٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى
ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَـٰفِرُونَ ﴿٥٥﴾

وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَـٰكِنَّهُمْ قَوْمٌ
يَفْرَقُونَ ﴿٥٦﴾

لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَـٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْاْ إِلَيْهِ وَهُمْ
يَجْمَحُونَ ﴿٥٧﴾

وَمِنْهُم مَّن يَلْمِزُكَ فِى ٱلصَّدَقَـٰتِ فَإِنْ أُعْطُواْ مِنْهَا رَضُواْ وَإِن لَّمْ
يُعْطَوْاْ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

وَلَوْ أَنَّهُمْ رَضُواْ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُواْ حَسْبُنَا ٱللَّهُ
سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ﴿٥٩﴾

۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَٰكِينِ وَٱلۡعَٰمِلِينَ عَلَيۡهَا
وَٱلۡمُؤَلَّفَةِ قُلُوبُهُمۡ وَفِي ٱلرِّقَابِ وَٱلۡغَٰرِمِينَ وَفِي سَبِيلِ ٱللَّهِ
وَٱبۡنِ ٱلسَّبِيلِۖ فَرِيضَةٗ مِّنَ ٱللَّهِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٦٠

وَمِنۡهُمُ ٱلَّذِينَ يُؤۡذُونَ ٱلنَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٞۚ قُلۡ أُذُنُ خَيۡرٖ
لَّكُمۡ يُؤۡمِنُ بِٱللَّهِ وَيُؤۡمِنُ لِلۡمُؤۡمِنِينَ وَرَحۡمَةٞ لِّلَّذِينَ ءَامَنُواْ
مِنكُمۡۚ وَٱلَّذِينَ يُؤۡذُونَ رَسُولَ ٱللَّهِ لَهُمۡ عَذَابٌ أَلِيمٞ ٦١

يَحۡلِفُونَ بِٱللَّهِ لَكُمۡ لِيُرۡضُوكُمۡ وَٱللَّهُ وَرَسُولُهُۥٓ أَحَقُّ أَن
يُرۡضُوهُ إِن كَانُواْ مُؤۡمِنِينَ ٦٢

أَلَمۡ يَعۡلَمُوٓاْ أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ
خَٰلِدٗا فِيهَاۚ ذَٰلِكَ ٱلۡخِزۡيُ ٱلۡعَظِيمُ ٦٣

يَحۡذَرُ ٱلۡمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيۡهِمۡ سُورَةٞ تُنَبِّئُهُم بِمَا فِي
قُلُوبِهِمۡۚ قُلِ ٱسۡتَهۡزِءُوٓاْ إِنَّ ٱللَّهَ مُخۡرِجٞ مَّا تَحۡذَرُونَ ٦٤

وَلَئِن سَأَلۡتَهُمۡ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلۡعَبُۚ قُلۡ
أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمۡ تَسۡتَهۡزِءُونَ ٦٥

لَا تَعۡتَذِرُواْ قَدۡ كَفَرۡتُم بَعۡدَ إِيمَٰنِكُمۡۚ إِن نَّعۡفُ عَن طَآئِفَةٖ مِّنكُمۡ
نُعَذِّبۡ طَآئِفَةَۢ بِأَنَّهُمۡ كَانُواْ مُجۡرِمِينَ ٦٦

ٱلۡمُنَٰفِقُونَ وَٱلۡمُنَٰفِقَٰتُ بَعۡضُهُم مِّنۢ بَعۡضٖۚ يَأۡمُرُونَ
بِٱلۡمُنكَرِ وَيَنۡهَوۡنَ عَنِ ٱلۡمَعۡرُوفِ وَيَقۡبِضُونَ أَيۡدِيَهُمۡۚ
نَسُواْ ٱللَّهَ فَنَسِيَهُمۡۗ إِنَّ ٱلۡمُنَٰفِقِينَ هُمُ
ٱلۡفَٰسِقُونَ ٦٧

وَعَدَ ٱللَّهُ ٱلۡمُنَٰفِقِينَ وَٱلۡمُنَٰفِقَٰتِ وَٱلۡكُفَّارَ نَارَ جَهَنَّمَ
خَٰلِدِينَ فِيهَاۚ هِيَ حَسۡبُهُمۡۚ وَلَعَنَهُمُ ٱللَّهُۖ وَلَهُمۡ عَذَابٞ
مُّقِيمٞ ٦٨

كَٱلَّذِينَ مِن قَبۡلِكُمۡ كَانُوٓاْ أَشَدَّ مِنكُمۡ قُوَّةٗ وَأَكۡثَرَ
أَمۡوَٰلٗا وَأَوۡلَٰدٗا فَٱسۡتَمۡتَعُواْ بِخَلَٰقِهِمۡ فَٱسۡتَمۡتَعۡتُم بِخَلَٰقِكُمۡ
كَمَا ٱسۡتَمۡتَعَ ٱلَّذِينَ مِن قَبۡلِكُم بِخَلَٰقِهِمۡ وَخُضۡتُمۡ
كَٱلَّذِي خَاضُوٓاْۚ أُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي ٱلدُّنۡيَا
وَٱلۡأٓخِرَةِۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٦٩

أَلَمۡ يَأۡتِهِمۡ نَبَأُ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَوۡمِ نُوحٖ وَعَادٖ وَثَمُودَ
وَقَوۡمِ إِبۡرَٰهِيمَ وَأَصۡحَٰبِ مَدۡيَنَ وَٱلۡمُؤۡتَفِكَٰتِۚ أَتَتۡهُمۡ
رُسُلُهُم بِٱلۡبَيِّنَٰتِۖ فَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ وَلَٰكِن كَانُوٓاْ
أَنفُسَهُمۡ يَظۡلِمُونَ ٧٠

وَٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ يَأۡمُرُونَ
بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ
وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓۚ أُوْلَٰٓئِكَ سَيَرۡحَمُهُمُ
ٱللَّهُۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ ٧١

وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍۚ
وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾

يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْۚ
وَمَأْوَىٰهُمْ جَهَنَّمُۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾

يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟
بَعْدَ إِسْلَٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ۚ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ
وَرَسُولُهُۥ مِن فَضْلِهِۦۚ فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْۖ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ
ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِۚ وَمَا لَهُمْ فِى ٱلْأَرْضِ مِن وَلِىٍّ
وَلَا نَصِيرٍ ﴿٧٤﴾

۞ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ
وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾

فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٧٦﴾

فَأَعۡقَبَهُمۡ نِفَاقٗا فِي قُلُوبِهِمۡ إِلَىٰ يَوۡمِ يَلۡقَوۡنَهُۥ بِمَآ أَخۡلَفُواْ ٱللَّهَ مَا
وَعَدُوهُ وَبِمَا كَانُواْ يَكۡذِبُونَ ٧٧

أَلَمۡ يَعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَعۡلَمُ سِرَّهُمۡ وَنَجۡوَىٰهُمۡ وَأَنَّ ٱللَّهَ
عَلَّـٰمُ ٱلۡغُيُوبِ ٧٨

ٱلَّذِينَ يَلۡمِزُونَ ٱلۡمُطَّوِّعِينَ مِنَ ٱلۡمُؤۡمِنِينَ فِي
ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهۡدَهُمۡ فَيَسۡخَرُونَ مِنۡهُمۡ
سَخِرَ ٱللَّهُ مِنۡهُمۡ وَلَهُمۡ عَذَابٌ أَلِيمٌ ٧٩

ٱسۡتَغۡفِرۡ لَهُمۡ أَوۡ لَا تَسۡتَغۡفِرۡ لَهُمۡ إِن تَسۡتَغۡفِرۡ لَهُمۡ سَبۡعِينَ مَرَّةٗ فَلَن
يَغۡفِرَ ٱللَّهُ لَهُمۡۚ ذَٰلِكَ بِأَنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦۗ وَٱللَّهُ لَا
يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ٨٠

فَرِحَ ٱلۡمُخَلَّفُونَ بِمَقۡعَدِهِمۡ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓاْ أَن
يُجَٰهِدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِ وَقَالُواْ لَا تَنفِرُواْ فِي ٱلۡحَرِّۗ قُلۡ
نَارُ جَهَنَّمَ أَشَدُّ حَرّٗاۚ لَّوۡ كَانُواْ يَفۡقَهُونَ ٨١

فَلۡيَضۡحَكُواْ قَلِيلٗا وَلۡيَبۡكُواْ كَثِيرٗا جَزَآءَۢ بِمَا كَانُواْ يَكۡسِبُونَ ٨٢

فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٖ مِّنۡهُمۡ فَٱسۡتَـٔۡذَنُوكَ لِلۡخُرُوجِ فَقُل لَّن
تَخۡرُجُواْ مَعِيَ أَبَدٗا وَلَن تُقَٰتِلُواْ مَعِيَ عَدُوًّاۖ إِنَّكُمۡ رَضِيتُم بِٱلۡقُعُودِ أَوَّلَ
مَرَّةٖ فَٱقۡعُدُواْ مَعَ ٱلۡخَٰلِفِينَ ﴿٨٣﴾

وَلَا تُصَلِّ عَلَىٰٓ أَحَدٖ مِّنۡهُم مَّاتَ أَبَدٗا وَلَا تَقُمۡ عَلَىٰ قَبۡرِهِۦٓۖ إِنَّهُمۡ كَفَرُواْ بِٱللَّهِ
وَرَسُولِهِۦ وَمَاتُواْ وَهُمۡ فَٰسِقُونَ ﴿٨٤﴾

وَلَا تُعۡجِبۡكَ أَمۡوَٰلُهُمۡ وَأَوۡلَٰدُهُمۡۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِي ٱلدُّنۡيَا
وَتَزۡهَقَ أَنفُسُهُمۡ وَهُمۡ كَٰفِرُونَ ﴿٨٥﴾

وَإِذَآ أُنزِلَتۡ سُورَةٌ أَنۡ ءَامِنُواْ بِٱللَّهِ وَجَٰهِدُواْ مَعَ رَسُولِهِ ٱسۡتَـٔۡذَنَكَ
أُوْلُواْ ٱلطَّوۡلِ مِنۡهُمۡ وَقَالُواْ ذَرۡنَا نَكُن مَّعَ ٱلۡقَٰعِدِينَ ﴿٨٦﴾

رَضُواْ بِأَن يَكُونُواْ مَعَ ٱلۡخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا
يَفۡقَهُونَ ﴿٨٧﴾

لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ جَٰهَدُواْ بِأَمۡوَٰلِهِمۡ
وَأَنفُسِهِمۡۚ وَأُوْلَٰٓئِكَ لَهُمُ ٱلۡخَيۡرَٰتُۖ وَأُوْلَٰٓئِكَ هُمُ
ٱلۡمُفۡلِحُونَ ٨٨

أَعَدَّ ٱللَّهُ لَهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ ذَٰلِكَ
ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٨٩

وَجَآءَ ٱلۡمُعَذِّرُونَ مِنَ ٱلۡأَعۡرَابِ لِيُؤۡذَنَ لَهُمۡ وَقَعَدَ ٱلَّذِينَ كَذَبُواْ
ٱللَّهَ وَرَسُولَهُۥۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ عَذَابٌ أَلِيمٞ ٩٠

لَّيۡسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلۡمَرۡضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا
يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِۦۚ مَا عَلَى
ٱلۡمُحۡسِنِينَ مِن سَبِيلٖۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٩١

وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوۡكَ لِتَحۡمِلَهُمۡ قُلۡتَ لَآ أَجِدُ مَآ
أَحۡمِلُكُمۡ عَلَيۡهِ تَوَلَّواْ وَّأَعۡيُنُهُمۡ تَفِيضُ مِنَ ٱلدَّمۡعِ حَزَنًا أَلَّا
يَجِدُواْ مَا يُنفِقُونَ ٩٢

۞ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ
رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا
يَعْلَمُونَ ﴿٩٣﴾

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا۟ لَن نُّؤْمِنَ
لَكُمْ قَدْ نَبَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى ٱللَّهُ عَمَلَكُمْ
وَرَسُولُهُۥ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾

سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ ۖ
فَأَعْرِضُوا۟ عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا كَانُوا۟
يَكْسِبُونَ ﴿٩٥﴾

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ ۖ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا
يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٩٦﴾

ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا۟ حُدُودَ مَآ أَنزَلَ
ٱللَّهُ عَلَىٰ رَسُولِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

وَمِنَ ٱلْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ ۚ
عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ
وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ ۚ أَلَآ إِنَّهَا
قُرْبَةٌ لَّهُمْ ۚ سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ
ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ
ٱلْعَظِيمُ ﴿١٠٠﴾

وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ
مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ
يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ
أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ
صَلَوٰتَكَ سَكَنٌ لَّهُمْ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ
وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٠٤﴾

وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ
عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَٱللَّهُ
عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ
ٱلْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ ۚ
وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٠٧﴾

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن
تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ وَٱللَّهُ يُحِبُّ
ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾

أَفَمَنْ أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم
مَّنْ أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَٱنْهَارَ بِهِۦ فِى نَارِ جَهَنَّمَ ۗ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠٩﴾

لَا يَزَالُ بُنْيَٰنُهُمُ ٱلَّذِى بَنَوْا۟ رِيبَةً فِى قُلُوبِهِمْ إِلَّآ أَن تَقَطَّعَ
قُلُوبُهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١١٠

۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ
لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ
وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ
أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ
وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ١١١

ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ
ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ
وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ
ٱلْمُؤْمِنِينَ ١١٢

مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ
كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ
ٱلْجَحِيمِ ١١٣

وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ
إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ
حَلِيمٌ ١١٤

وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم
مَّا يَتَّقُونَ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ١١٥

إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۚ وَمَا لَكُم مِّن
دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ١١٦

لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ
ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ
قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ
رَّحِيمٌ ١١٧

وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا
رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ
إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ١١٨

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ ١١٩

مَا كَانَ لِأَهۡلِ ٱلۡمَدِينَةِ وَمَنۡ حَوۡلَهُم مِّنَ ٱلۡأَعۡرَابِ أَن يَتَخَلَّفُواْ عَن
رَّسُولِ ٱللَّهِ وَلَا يَرۡغَبُواْ بِأَنفُسِهِمۡ عَن نَّفۡسِهِۦۚ ذَٰلِكَ بِأَنَّهُمۡ لَا
يُصِيبُهُمۡ ظَمَأٞ وَلَا نَصَبٞ وَلَا مَخۡمَصَةٞ فِي سَبِيلِ ٱللَّهِ وَلَا
يَطَـُٔونَ مَوۡطِئٗا يَغِيظُ ٱلۡكُفَّارَ وَلَا يَنَالُونَ مِنۡ عَدُوّٖ نَّيۡلًا
إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٞ صَٰلِحٌۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ
ٱلۡمُحۡسِنِينَ ١٢٠

وَلَا يُنفِقُونَ نَفَقَةٗ صَغِيرَةٗ وَلَا كَبِيرَةٗ وَلَا يَقۡطَعُونَ وَادِيًا
إِلَّا كُتِبَ لَهُمۡ لِيَجۡزِيَهُمُ ٱللَّهُ أَحۡسَنَ مَا كَانُواْ يَعۡمَلُونَ ١٢١

۞ وَمَا كَانَ ٱلۡمُؤۡمِنُونَ لِيَنفِرُواْ كَآفَّةٗۚ فَلَوۡلَا نَفَرَ مِن كُلِّ فِرۡقَةٖ
مِّنۡهُمۡ طَآئِفَةٞ لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوۡمَهُمۡ إِذَا رَجَعُوٓاْ
إِلَيۡهِمۡ لَعَلَّهُمۡ يَحۡذَرُونَ ١٢٢

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قَٰتِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلۡكُفَّارِ
وَلۡيَجِدُواْ فِيكُمۡ غِلۡظَةٗۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ ١٢٣

وَإِذَا مَآ أُنزِلَتۡ سُورَةٞ فَمِنۡهُم مَّن يَقُولُ أَيُّكُمۡ زَادَتۡهُ هَٰذِهِۦٓ إِيمَٰنٗاۚ
فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَزَادَتۡهُمۡ إِيمَٰنٗا وَهُمۡ يَسۡتَبۡشِرُونَ ١٢٤

وَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ فَزَادَتۡهُمۡ رِجۡسًا إِلَىٰ رِجۡسِهِمۡ
وَمَاتُواْ وَهُمۡ كَٰفِرُونَ ١٢٥

أَوَلَا يَرَوۡنَ أَنَّهُمۡ يُفۡتَنُونَ فِي كُلِّ عَامٖ مَّرَّةً أَوۡ مَرَّتَيۡنِ
ثُمَّ لَا يَتُوبُونَ وَلَا هُمۡ يَذَّكَّرُونَ ١٢٦

وَإِذَا مَآ أُنزِلَتۡ سُورَةٞ نَّظَرَ بَعۡضُهُمۡ إِلَىٰ بَعۡضٍ هَلۡ يَرَىٰكُم
مِّنۡ أَحَدٖ ثُمَّ ٱنصَرَفُواْۚ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمۡ قَوۡمٞ لَّا
يَفۡقَهُونَ ١٢٧

لَقَدۡ جَآءَكُمۡ رَسُولٞ مِّنۡ أَنفُسِكُمۡ عَزِيزٌ عَلَيۡهِ مَا
عَنِتُّمۡ حَرِيصٌ عَلَيۡكُم بِٱلۡمُؤۡمِنِينَ رَءُوفٞ
رَّحِيمٞ ١٢٨

فَإِن تَوَلَّوۡاْ فَقُلۡ حَسۡبِيَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۖ عَلَيۡهِ تَوَكَّلۡتُۖ وَهُوَ
رَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ ١٢٩

“Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].

Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah and [thus] make lawful what Allah has made unlawful. Made pleasing to them is the evil of their deeds; and Allah does not guide the disbelieving people.

O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah , you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.

If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.

Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah . That is better for you, if you only knew.

Had it been an easy gain and a moderate trip, the hypocrites would have followed you, but distant to them was the journey. And they will swear by Allah , "If we were able, we would have gone forth with you," destroying

themselves [through false oaths], and Allah knows that indeed they are liars.

May Allah pardon you; why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars.

Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allah is Knowing of those who fear Him.

Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.

And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."

Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers.

They had already desired dissension before and had upset matters for you until the truth came and the ordinance of Allah appeared, while they were averse.

And among them is he who says, "Permit me [to remain at home] and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers.

If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before," and turn away while they are rejoicing.

Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely.

Say, "Do you await for us except one of the two best things while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting."

Say, "Spend willingly or unwillingly; never will it be accepted from you. Indeed, you have been a defiantly disobedient people."

And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling.

So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers.

And they swear by Allah that they are from among you while they are not from among you; but they are a people who are afraid.

If they could find a refuge or some caves or any place to enter [and hide], they would turn to it while they run heedlessly.

And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.

If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah ; Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah ," [it would have been better for them].

Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah . And Allah is Knowing and Wise.

And among them are those who abuse the Prophet and say, "He is an ear." Say, "[It is] an ear of goodness for you that believes in Allah and believes

the believers and [is] a mercy to those who believe among you." And those who abuse the Messenger of Allah - for them is a painful punishment.

They swear by Allah to you [Muslims] to satisfy you. But Allah and His Messenger are more worthy for them to satisfy, if they should be believers.

Do they not know that whoever opposes Allah and His Messenger - that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace.

They hypocrites are apprehensive lest a surah be revealed about them, informing them of what is in their hearts. Say, "Mock [as you wish]; indeed, Allah will expose that which you fear."

And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?"

Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.

The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites - it is they who are the defiantly disobedient.

Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.

[You disbelievers are] like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged [in vanities] like that in which they engaged. [It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers.

Has there not reached them the news of those before them - the people of Noah and [the tribes of] 'Aad and Thamud and the people of Abraham and the companions of Madyan and the towns overturned? Their messengers came to them with clear proofs. And Allah would never have wronged them, but they were wronging themselves.

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.

Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.

O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper.

And among them are those who made a covenant with Allah , [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous."

But when he gave them from His bounty, they were stingy with it and turned away while they refused.

So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie.

Did they not know that Allah knows their secrets and their private conversations and that Allah is the Knower of the unseen?

Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them - Allah will ridicule them, and they will have a painful punishment.

Ask forgiveness for them, or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them. That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people.

Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, 'Do not go forth in the heat." Say, "The fire of Hell is more intensive in heat" - if they would but understand.

So let them laugh a little and [then] weep much as recompense for what they used to earn.

If Allah should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, "You will not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind."

And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.

And let not their wealth and their children impress you. Allah only intends to punish them through them in this world and that their souls should depart [at death] while they are disbelievers.

And when a surah was revealed [enjoining them] to believe in Allah and to fight with His Messenger, those of wealth among them asked your

permission [to stay back] and said, "Leave us to be with them who sit [at home]."

They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand.

But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful.

Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.

And those with excuses among the bedouins came to be permitted [to remain], and they who had lied to Allah and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment.

There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful.

Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah].

The cause [for blame] is only upon those who ask permission of you while they are rich. They are satisfied to be with those who stay behind, and Allah has sealed over their hearts, so they do not know.

They will make excuses to you when you have returned to them. Say, "Make no excuse - never will we believe you. Allah has already informed us of your news. And Allah will observe your deeds, and [so will] His Messenger; then you will be taken back to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

They will swear by Allah to you when you return to them that you would leave them alone. So leave them alone; indeed they are evil; and their refuge is Hell as recompense for what they had been earning.

They swear to you so that you might be satisfied with them. But if you should be satisfied with them - indeed, Allah is not satisfied with a defiantly disobedient people.

The bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] Allah has revealed to His Messenger. And Allah is Knowing and Wise.

And among the bedouins are some who consider what they spend as a loss and await for you turns of misfortune. Upon them will be a misfortune of evil. And Allah is Hearing and Knowing.

But among the bedouins are some who believe in Allah and the Last Day and consider what they spend as means of nearness to Allah and of [obtaining] invocations of the Messenger. Unquestionably, it is a means of nearness for them. Allah will admit them to His mercy. Indeed, Allah is Forgiving and Merciful.

And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

And among those around you of the bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.

And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful.

Take, from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of repentance, the Merciful?

And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

And [there are] others deferred until the command of Allah - whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise.

And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars.

Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.

Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people.

Their building which they built will not cease to be a [cause of] skepticism in their hearts until their hearts are stopped. And Allah is Knowing and Wise.

Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the

cause of Allah , so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah ? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.

[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah . And give good tidings to the believers.

It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allah , he disassociated himself from him. Indeed was Abraham compassionate and patient.

And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, Allah is Knowing of all things.

Indeed, to Allah belongs the dominion of the heavens and the earth; He gives life and causes death. And you have not besides Allah any protector or any helper.

Allah has already forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.

And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful.

O you who have believed, fear Allah and be with those who are true.

It was not [proper] for the people of Madinah and those surrounding them of the bedouins that they remain behind after [the departure of] the Messenger of Allah or that they prefer themselves over his self. That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah , nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good.

Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing.

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous.

And whenever a surah is revealed, there are among the hypocrites those who say, "Which of you has this increased faith?" As for those who believed, it has increased them in faith, while they are rejoicing.

But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers.

Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?

And whenever a surah is revealed, they look at each other, [saying], "Does anyone see you?" and then they dismiss themselves. Allah has dismissed their hearts because they are a people who do not understand.

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

But if they turn away, say, "Sufficient for me is Allah ; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne.""

Discussion on Verses 36-129 of 129

Doing battle during the four sacred months in the year was forbidden even before the coming of Islam. The sacred months were: Dhul Al Qa'dah, Dhul Al Hijjah, Muharram and Rajab. Chapter 9 At Tawbah, verse 36:

"Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred…"

But Allah, the Exalted, made it clear that this should not prevent one from defending themself if the need arose. This again indicates the importance of only fighting in self-defense within the bounds of fair retaliation. Chapter 2 Al Baqarah, verse 194:

"*[Battle in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution…"*

Chapter 9 At Tawbah, verse 36:

“Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion…”

Generally speaking, Allah, the Exalted, makes it clear that the correct way of life has been outlined by Him in Islamic teachings and must be adhered to in both worldly and religious matters. Therefore, following other sources of religious knowledge which contradict the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, leads to misguidance. In fact, the more an individual relies on alternative sources of religious knowledge, even if these sources result in positive actions, the less they will act on the two primary sources of guidance, ultimately leading to misguidance. This concern is articulated by the Holy Prophet Muhammad, peace and blessings be upon him, who cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in the two sources of guidance will be rejected by Allah, the Exalted. Furthermore, increased reliance on other sources of religious knowledge can lead individuals to adopt practices that contradict the core teachings of Islam. This gradual deviation is a method through which the Devil misleads individuals. For instance, when a person encounters difficulties, they may be encouraged to undertake specific spiritual practices that are oppose Islamic teachings. If this individual is ignorant and accustomed to following alternative sources of religious knowledge, they may easily succumb to this deception and start engaging in spiritual exercises that directly oppose Islamic principles. Consequently, they may also begin to hold beliefs about Allah, the Exalted, and the universe that contradict Islamic teachings, such as the notion that individuals or supernatural entities can dictate their fate, as their understanding is derived from sources other than the two primary sources of guidance. Some of these erroneous practices and beliefs amount to

outright disbelief, such as the engagement in black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim may inadvertently lose their faith due to their tendency to rely on alternative sources of religious knowledge. Consequently, engaging in religious innovations that lack foundation in the two primary sources of guidance is akin to following the path of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Chapter 9 At Tawbah, verse 36:

“Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of

these, four are sacred. That is the correct religion, so do not wrong yourselves during them…"

Generally speaking, it is frequently noted that during the special days and nights of the Islamic calendar, such as the Night of Power, which is believed to occur on the 27th night of Ramadan according to a Hadith found in Sunan Abu Dawud, number 1386, Muslims gather in large numbers in mosques or engage in increased prayer at home. While this behaviour is commendable, it is crucial to recognize that a Muslim's devotion should not be limited to these special occasions. Instead, they ought to honour each day and night throughout the year by correctly using the blessings they have been granted as outlined in Islamic teachings. It is a misconception to think that the worship performed on a single day or night can compensate for the neglect of the remaining days of the year; this belief is a deception of the Devil. Being a Muslim entails a continuous commitment, not one that is confined to specific days and nights. This implies that a Muslim must adhere to their responsibilities towards Allah, the Exalted, by obeying His commands, avoiding His prohibitions, facing life's challenges with patience, and upholding the rights of others every day, in accordance with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Selectively observing certain days and nights contributes significantly to the sense of disconnection that some Muslims feel from Allah, the Exalted, as they tend to obey Him only sporadically. The reality is straightforward: what Muslims offer to Allah, the Exalted, is what they can expect to receive in return. If they only dedicate a handful of days or nights to Him, they should not anticipate a substantial reward. Islam does not require individuals to pray throughout the night; rather, it calls upon Muslims to fulfill their obligatory duties and engage in as many of the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as possible. This commitment does not consume excessive time and allows ample opportunity for other pursuits as well.

In truth, an individual who fails to honor each day and night by diligently performing their responsibilities will discover that even the significant days and nights become mere ordinary occurrences for them. Conversely, one who values every day and night will perceive that each day and night holds the same significance as the special days and nights, akin to the Night of Power, for them. This implies that Allah, the Exalted, will bestow upon them blessings similar to those granted on the special days and nights throughout the Islamic calendar.

Chapter 9 At Tawbah, verse 36:

"Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them…"

Specifically, this could be referring to fighting within the sacred months as this was unanimously prohibited for the Arabs, even prior to the coming of Islam.

As the non-Muslims of Mecca clearly indicated that the existence of Medina as a recognized Islamic state would inevitably lead to conflict between the two cities, the Holy Prophet Muhammad, peace and blessings be upon him, sought to undermine the determination of the non-Muslims of Mecca by targeting their economic resources. The non-Muslims of Mecca would pass close to Medina while traveling for trade. Consequently, the Holy Prophet Muhammad, peace and blessings be upon him, targeted these trading caravans to disrupt the financial stability of the non-Muslims of Mecca and to seek restitution for the property and wealth that he and his Companions, may Allah be pleased with them, had to abandon in Mecca during their migration to Medina.

On one occasion, the Holy Prophet Muhammad, peace and blessings be upon him, sent a group of Companions, may Allah be pleased with them, to Nakhlah to gather intelligence on the non-Muslims of Mecca and report back on their activities. He did not instruct them to engage in combat. However, during this mission, these Companions, may Allah be pleased with them, seized an opportunity to attack one of the caravans, resulting in the capture of their wealth, the death of a non-Muslim, and the capture of two non-Muslims who were brought back to Medina as prisoners. The Holy Prophet Muhammad, peace and blessings be upon him, expressed disapproval of the Companions, may Allah be pleased with them, as he had not commanded them to fight but merely to collect information. Furthermore, the Companions, may Allah be pleased with them, were unaware that their attack occurred during a sacred month, a period during which fighting was universally prohibited for the Arabs, despite the non-Muslims often disregarding this rule and manipulating the calendar to justify their conflicts. Chapter 9 At Tawbah, verses 36-37:

“Indeed, the number of months with Allāh is twelve [lunar] months in the register of Allāh [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion [i.e., way], so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allāh is with the righteous [who fear Him]. Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allāh and [thus] make lawful what Allāh has made unlawful. Made pleasing to them is the evil of their deeds; and Allāh does not guide the disbelieving people.”

At first, the Holy Prophet Muhammad, peace and blessings be upon him, refrained from making a decision concerning the prisoners of war or the war spoils; however, subsequently, Allah, the Exalted, revealed chapter 2 Al Baqarah, verse 217, which provided relief to the Companions, may Allah be pleased with them:

“They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allāh and disbelief in Him and [preventing access to] al-Masjid al-Ḥarām and the expulsion of its people therefrom are greater [evil] in the sight of Allāh. And corruption is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally.”

The Holy Prophet Muhammad, peace and blessings be upon him, subsequently accepted the captives and the war booty. One of the war captives embraced Islam, while the other was redeemed by the non-Muslims of Mecca. This has been discussed in Imam Muhammad As Sallaabee's, The Noble Life of the Prophet (PBUH), Volume 1, Pages 879-881 & 890.

As mentioned earlier, doing battle during the four sacred months in the year was forbidden even before the coming of Islam. But Allah, the Exalted, made it clear that the widespread corruption caused by the non-Muslims of Mecca mentioned in this verse was worse than fighting during the sacred months. The non-Muslims of Mecca had continuously subjected their Muslim relatives to untold wrong for thirteen years, prior to the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, merely because they believed in Allah, the Exalted. They therefore were not competent to object to fighting during the sacred months. Not only had the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, been driven from their homes they also had the way to Masjid Al Haram closed to them, a bar which had not been imposed by anyone for thousands of years. With this record of corruption it was not for them or anyone else to raise an objection to fighting during the sacred months if the need arose. Chapter 9 At Tawbah, verse 36:

"…four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him]."

The corruption mentioned in the previously cited verse pertains to the extensive adverse consequences stemming from the oppression inflicted by the adversaries of Islam, specifically the non-Muslims of Mecca. Central to this corruption was their erroneous faith and allegiance to their tribes, as well as their love for wealth and leadership which was obtained through their erroneous cultural practices and beliefs. This verse further substantiates that combat was mandated against a particular faction of non-Muslims in Mecca, thus indicating that these verses are not applicable to other groups.

Consequently, the corruption highlighted in these verses pertains to the victimization of innocent individuals. It describes a scenario in which either an individual or a collective is subjected to harassment and intimidation for embracing a set of beliefs that contradict the prevailing views, and for attempting to implement reforms in the current societal structure by advocating for what is virtuous and denouncing what is immoral. Therefore, the sole means to avert this specific harm to innocent individuals caused by this corruption was to engage in combat against the enemy until Islam could be practiced freely without resistance, thereby halting the detrimental impacts on society instigated by the non-Muslims.

Furthermore, the extensive oppression inflicted by tyrannical rulers, including the Romans and Persians, during the era of the Holy Prophet Muhammad, peace and blessings be upon him, is well-documented. These rulers consistently subjugated the inhabitants of the territories under their dominion. Engaging in combat against these oppressors may have resulted

in the loss of soldiers—individuals who enlisted with the intent to fight and sacrifice their lives—but ultimately, it alleviated the suffering endured by innocent civilians. If Islamic governance were to be implemented appropriately, as it was during the time of the Holy Prophet Muhammad, peace and blessings be upon him, and the rightly-guided Caliphs that followed, justice would be established throughout the land. Thus, it can be inferred that enduring oppression of the populace is more detrimental than the loss of soldiers, provided that it paves the way for the establishment of justice. Chapter 2 Al Baqarah, verse 217:

"…Fighting therein is great [sin], but averting [people] from the way of Allāh and disbelief in Him and [preventing access to] al-Masjid al-Ḥarām and the expulsion of its people therefrom are greater [evil] in the sight of Allāh. And corruption is greater than killing…"

Chapter 9 At Tawbah, verse 36:

"…And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous."

In general, to fully understand the meanings of the verses of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, it is crucial to consider them within their proper context. This implies that no verse or Hadith should be interpreted in

isolation, without considering the circumstances surrounding its revelation or documentation, as this could result in a misinterpretation of Islamic principles. To genuinely grasp the context of the verses and Hadiths, one must analyze them in relation to the life of the Holy Prophet Muhammad, peace and blessings be upon him. Only through this method can one identify the specific context of a particular verse or Hadith.

Moreover, Muslims are allowed to engage in armed conflict against external aggressors only under the authority of a legitimate ruler and in accordance with the principles outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who participate in such actions must always remain conscious of Allah, the Exalted, to ensure they do not exceed these established boundaries and regulations. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors."*

And chapter 2 Al Baqarah, verse 194:

"…*So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah…"*

One guiding principle is to engage in warfare solely as a response to an attack, as highlighted in the Holy Quran. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you…"*

As a result, exhibiting physical aggression towards an adversary during peaceful periods is forbidden. Furthermore, it is crucial that when the adversary abstains from demonstrating aggression, Muslims are also required to practice self-restraint. Chapter 2 Al Baqarah, verse 193:

"…But if they cease, then there is to be no aggression [i.e., assault] except against the violators."

If the opponent desires peace, it should be granted. Chapter 4 An Nisa, verse 90:

"…So if they remove themselves from you and do not fight you and offer you peace, then Allāh has not made for you a cause [for fighting] against them."

The third rule underscores the imperative that civilians must not be harmed. Additionally, the Holy Prophet Muhammad, peace and blessings be upon him, consistently forbade the infliction of harm upon women, children, the elderly, the sick, as well as monks and hermits during wartime. This prohibition is supported by numerous Hadiths, including those found in Sunan Abu Dawud, number 2614, and Musnad Ahmad, number 2728.

The first Caliph of Islam, Abu Bakkar Siddique, may Allah be pleased with him, explicitly prohibited the killing of children, women, and the elderly. He also forbade the destruction of fruit-bearing trees, damage to property, and the killing of livestock. This guidance is recorded in Musannaf Ibn Abi Shayba, number 33121.

The second Caliph of Islam, Umar Bin Khattab, may Allah be pleased with him, clearly instructed Muslim armies to refrain from harming non-combatants, such as farmers. This directive is also documented in Musannaf Ibn Abi Shayba, number 33120.

When confronted with the potential for conflict, the Muslim community is commanded to prepare to the fullest extent of their capabilities. This preparation aims to dissuade the enemy from initiating an attack; should the enemy seek peace, it must be extended to them. Chapter 8 An Anfal, verses 60-61:

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy…And if they incline to peace, then incline to it [also]…”

It is acceptable to take measures against individuals who do not fulfill their obligations to the Muslim community. Chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?”

Islam forbids acts of aggression towards individuals who uphold their obligations. Chapter 9 At Tawbah, verse 7:

“…So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him].”

It is clear that no person should be forced to convert to Islam, as it is a faith that must be sincerely accepted from within, rather than simply through verbal expressions or deeds. Chapter 2 Al Baqarah, verse 256:

“There shall be no compulsion in the religion…”

Individuals who foster positive relationships with Muslims will invariably be treated fairly. Chapter 60 Al Mumtahanah, verses 8-9:

“Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly. Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion…”

Engaging in war is abominable to Allah, the Exalted; however, Muslims are obligated to participate when necessary, albeit without a desire for it. Chapter 2 Al Baqarah, verse 216:

“Battle has been enjoined upon you while it is hateful to you…”

The Holy Prophet Muhammad, peace and blessings be upon him, warned Muslims against the inclination towards conflict and instead encouraged them to seek refuge in Allah, the Exalted. Nevertheless, if they are forced to face the enemy, they must remain resolute. This counsel is documented in a Hadith from Sahih Bukhari, number 2966.

The core message of these verses underscores that the use of force should only be a last resort, confined to what is necessary, and aligned with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As previously stated, it is essential to assess a verse or Hadith within its appropriate context to understand its relevance regarding who, what, and where it applies. Sadly, many individuals, whether intentionally or unintentionally, misinterpret the verses and Hadiths related to conflict in this way. A notable example is a verse often referred to as the sword verse, even though the term "sword" does not appear in the Holy Quran. Chapter 9 At Tawbah, verse 5:

“And when the inviolable months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

As previously stated, this declaration of war is limited to specific conditions and peace treaties. Furthermore, a thorough examination of the historical context associated with this and other comparable verses reveals that it does not serve as a universal guideline for instigating conflict with non-Muslims. Essentially, the verse is relevant to a distinct group of people, within a specific time frame and geographical area.

The verses surrounding the sword verse distinctly highlight on multiple occasions that the polytheists referred to are exclusively those who repeatedly violated their peace agreements with the Holy Prophet Muhammad, peace and blessings be upon him, and perpetrated acts of violent aggression against the Muslim community and its allies. For example, the verse immediately before the Sword verse, meaning, chapter 9 At Tawbah, verse 4, states:

"Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allāh loves the righteous [who fear Him]."

This is followed by another instruction in a related verse, chapter 9 At Tawbah, verse 7:

“How can there be for the polytheists a treaty in the sight of Allāh and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Ḥarām? So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him].”

The actions undertaken by these polytheists, who encountered battle, are mentioned in other relevant verses. Chapter 9 At Tawbah, verses 8-10:

“How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient. They have exchanged the signs of Allāh for a small price and averted [people] from His way. Indeed, it was evil that they were doing. They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.”

And chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?...”

These specific polytheists consistently breached their agreements and aided others in their opposition to Islam. They instigated hostilities against the Muslims, hindered individuals from converting to Islam, and expelled Muslims from Mecca and Masjid Al Haram. Their offenses against the Muslims are mentioned at least eight times in the referenced verses.

In chapter 9, Tawbah, verse 12, which was previously cited, the objective of confronting the 'leaders of disbelief' is to force them to 'cease' their hostile actions. These verses, along with others, highlight the importance of adhering to particular conditions during warfare, such as only engaging with those who instigate conflict against them.

Furthermore, these polytheists were still presented with numerous warnings and opportunities. They were given a four-month period of respite and peace. Chapter 9 At Tawbah, verse 2:

“So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah…”

And chapter 9 At Tawbah, verse 5:

"And when the inviolable [four] months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…"

This respite was provided to grant them the option to either accept Islam or to leave the Arabian Peninsula peacefully. Additionally, the Holy Prophet Muhammad, peace and blessings be upon him, was directed to offer protection to any of these polytheists who requested it, thereby allowing them to investigate the teachings of Islam without fear or pressure, or alternatively, to exit the Arabian Peninsula peacefully without the risk of harm. Chapter 9 At Tawbah, verse 6:

"And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh [i.e., the Qur'ān]. Then deliver him to his place of safety. That is because they are a people who do not know."

The instructions outlined in the sword verse concerning warfare and the expulsion of polytheists would only be implemented if they opted to stay in the Arabian Peninsula after the four-month grace period without converting to Islam, as this would be seen as a declaration of war against Islam. It is essential to recognize that numerous polytheists took advantage of this grace period to embrace Islam. Due to this respite, hostilities were halted, and no bloodshed ensued as a result of the sword verse, which aimed to

avert further violence, signifying that these polytheists should either accept Islam or peacefully leave the Arabian Peninsula.

In summary, the contextual verses and the revered life of the Holy Prophet Muhammad, peace and blessings be upon him, offer the necessary background for the sword verse. This demonstrates that these verses were specifically revealed to stop attacks from certain hostile polytheists targeting the Muslim community. Therefore, they should not be applied indiscriminately to others who came later.

Chapter 9 At Tawbah, verse 36:

"…And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him]."

Unity in virtuous endeavors can only be realized when every member of a group shares a common objective: the genuine submission to Allah, the Exalted. Historical evidence illustrates that unity based on materialistic motivations, such as wealth or lineage, is fundamentally unstable and eventually deteriorates over time. When the drawbacks of worldly pursuits outweigh their benefits, interpersonal relationships quickly disintegrate, resulting in the establishment of new associations with others. A review of the histories of nations, criminal organizations, and families confirms this undeniable truth. Conversely, Muslims who are united in their devotion to

Allah, the Exalted, will preserve their resilience despite the vicissitudes of worldly circumstances. This elucidates why the Companions, may Allah be pleased with them, achieved victory over more formidable nations, despite their limited numbers and resources.

In general, as time progresses, it is not uncommon for Muslim relatives to grow apart and lose the strong connections they once shared. Several factors contribute to this phenomenon, but a significant aspect is the foundation upon which their relationships were established by their parents and elders. It is widely recognized that a structure with a weak foundation is prone to deterioration or may even collapse. Similarly, when the basis of interpersonal relationships is flawed, those connections will inevitably weaken or disintegrate. When the Holy Prophet Muhammad, peace and blessings be upon him, united the Companions, may Allah be pleased with them, he established their bonds for the sake of Allah, the Exalted. In contrast, many Muslims today gather individuals for reasons rooted in tribalism, brotherhood, or societal acceptance. Although most of the Companions, may Allah be pleased with them, were not related by blood, the strength of their connections was derived from a robust foundation—their shared devotion to Allah, the Exalted—allowing their relationships to flourish. Conversely, many Muslims today, despite being blood relatives, find themselves drifting apart over time because the foundation of their connections is based on falsehoods, such as tribalism and similar ideologies.

Muslims must recognize that if they wish for their relationships to endure and to receive rewards for the vital duty of maintaining family ties and fulfilling the rights of others, they must establish connections solely for the sake of Allah, the Exalted. The essence of this principle is that individuals

should engage and collaborate in ways that are pleasing to Allah, the Exalted. This guidance is explicitly stated in the Holy Quran. Chapter 5 Al Ma'idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

As long as one remains firm on this attitude they will obtain the support of Allah, the Exalted, in both worlds so that they overcome all the situations they face, whether times of ease or difficulty, which will ensure they obtain peace of mind in both worlds. Chapter 9 At Tawbah, verse 36:

"…And know that Allah is with the righteous."

Furthermore, a facet of piety, which denotes righteousness, involves refraining from certain permissible actions due to the apprehension that they may lead one towards the unlawful. Chapter 2 Al Baqarah, verse 187:

"…These are the limits [set by] Allah, so do not approach them…"

Allah, the Exalted, did not merely prohibit crossing His boundaries; rather, He explicitly instructed that individuals should not even come near His limits. This guidance is reiterated throughout the Holy Quran. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, to refrain from eating from the tree in Paradise, but He also cautioned him against approaching the tree, despite the fact that approaching it was permissible. Chapter 7 Al A'raf, verse 19:

"And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.""

Numerous instances demonstrate that the mere legality of an action does not imply its appropriateness; indeed, while approaching the boundaries set by Allah, the Exalted, is not prohibited, transgressing those limits is. Certain permissible actions, particularly those that are vain, should be shunned as they frequently pave the way to unlawful behavior. For instance, although vain speech is not classified as a sin, it can lead to sinful acts such as backbiting and dishonesty. Similarly, the vain expenditure of wealth can result in wasteful spending, which is considered sinful. Chapter 17 Al Isra, verse 27:

"Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful."

The overwhelming majority of individuals who have strayed from the right path have done so through a gradual process. For instance, they initially engaged with unlawful matters without direct involvement, and over time, they were gradually encouraged and tempted to participate in those unlawful activities. For example, an individual who spends time with those who consume alcohol is more likely to eventually partake in it than someone who does not associate with alcohol consumers. This mindset of steering clear of certain lawful matters, particularly vain ones, is something that the Holy Prophet Muhammad, peace and blessings be upon him, has recommended in a Hadith recorded in Jami At Tirmidhi, number 2451. Indeed, he advised that a person cannot attain true piety, which means they cannot consistently utilize the blessings they have been bestowed in accordance with Islamic principles, until they relinquish some lawful matters out of concern that these may lead them to unlawful actions. Consequently, it is imperative to focus not only on avoiding unlawful activities but also on refraining from certain lawful matters, especially vain ones, due to the fear that they may ultimately lead to the unlawful. This approach will help ensure that they remain steadfast in their sincere obedience to Allah, the Exalted, which entails correctly utilizing the blessings they have received, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice embodies the essence of righteousness and fosters tranquility in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 2 Al Baqarah, verse 187:

"…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous."

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who do not grasp the significance of refraining from approaching the limits set by Allah, the Exalted, are likely to indulge excessively in permissible matters, particularly in vain pursuits. This behavior increases the likelihood of engaging in unlawful actions and leads to a misuse of the blessings bestowed upon them. Consequently, they will find themselves in a state of mental and physical imbalance, they will misplace everything and everyone in their lives and fail to prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. Ultimately, they cannot evade the authority and might of Allah, the Exalted. This is particularly observable in the lives of individuals who exhibit such conduct, including the affluent. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As discussed earlier, the non-muslims of Arabia would change the order of the months in order to justify fighting within the sacred months thereby making lawful what Allah, the Exalted, made unlawful. Chapter 9 At Tawbah, verse 37:

“Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah and [thus] make lawful what Allah has made unlawful…”

Muslims can adopt a similar attitude whereby they change the rules of Islam when they persist on acting on religious innovations. This phenomenon arises when individuals rely on alternative sources of religious knowledge rather than the two fundamental sources of guidance:

the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Indeed, the greater the dependence on these alternative sources, even if they lead to seemingly positive outcomes, the less individuals will interact with the two primary sources of guidance, which can ultimately result in misguidance. This issue is highlighted by the Holy Prophet Muhammad, peace and blessings be upon him, who warned in a Hadith documented in Sunan Abu Dawud, number 4606, that any matter not rooted in the two sources of guidance will be rejected by Allah, the Exalted. Moreover, an increased reliance on other sources of religious knowledge may lead individuals to adopt practices that are inconsistent with the essential teachings of Islam. This gradual divergence serves as a mechanism through which the Devil misleads individuals. Chapter 9 At Tawbah, verse 37:

"…Made pleasing to them is the evil of their deeds…"

For example, when faced with difficulties, a person might be prompted to engage in certain spiritual practices that conflict with Islamic teachings. If this person is unaware and has become accustomed to following alternative sources of religious knowledge, they may easily fall prey to this deception and begin to participate in spiritual activities that directly contradict Islamic principles. As a result, they may also start to develop beliefs about Allah, the Exalted, and the universe that are at odds with Islamic teachings, such as the idea that individuals or supernatural beings can control their destiny, as their understanding is shaped by sources other than the two primary sources of guidance. Some of these misguided practices and beliefs can lead to outright disbelief. A Muslim may therefore unintentionally forfeit their faith as a result of their inclination to depend on alternative sources of religious knowledge. Therefore, participating in

religious innovations that are not grounded in the two main sources of guidance resembles following the path of the Devil. Chapter 9 At Tawbah, verse 37:

“…Made pleasing to them is the evil of their deeds; and Allah does not guide the disbelieving people.”

When Allah, the Exalted, summons the believers in the Holy Quran, His summons is frequently linked to supporting their verbal declaration of faith with actions. It is important to understand that a verbal declaration of faith holds minimal significance in Islam without corresponding actions. Actions serve as the necessary proof and evidence that one must acquire to receive reward and mercy in both this world and the hereafter. Just as a fruit-bearing tree is deemed valuable only when it yields fruit, faith is similarly only beneficial when it manifests in positive actions. In this case, after encouraging the muslims to fight against oppression and aggression, Allah, the Exalted, criticized those who failed to support their verbal declaration of faith in Him by doing so. Chapter 9 At Tawbah, verse 38:

“O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth?...”

In the ninth year following the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, Allah, the Exalted, instructed

him to engage in battle against the formidable Byzantine Empire. This directive came as the Holy Prophet Muhammad, peace and blessings be upon him, received intelligence indicating that the Byzantines were preparing to launch an offensive against the Muslims, having recognized the increasing influence of Islam. Consequently, this situation culminated in the Battle of Tabuk. The Holy Prophet Muhammad, peace and blessings be upon him, urged the Companions, may Allah be pleased with them, to ready themselves for the Battle of Tabuk, despite the intense heat and discomfort of the season. Furthermore, the expedition involved a lengthy and arduous journey. Ultimately, a contingent of 30,000 soldiers rallied to this cause, although some refrained from participating due to negligence or hypocrisy. In response, Allah, the Exalted, revealed numerous verses in the Holy Quran that admonished these individuals, such as chapter 9 At Tawbah, verse 38:

“O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 4, Page 1 and in Imam Wahidi’s, Asbab Al Nuzul, 9:38, Page 87.

Generally speaking, in life, a Muslim will invariably encounter periods of both ease and hardship. It is a universal truth that no individual solely experiences times of comfort without also facing some challenges.

However, it is essential to recognize that, despite their inherently challenging nature, difficulties serve as a pathway to reveal and cultivate one's genuine greatness and servitude to Allah, the Exalted. Furthermore, it is often observed that individuals glean more significant life lessons during challenging times than during periods of ease. Moreover, people frequently undergo positive transformations following experiences of hardship rather than those of comfort. Reflecting on this reality is crucial for understanding its validity. Indeed, a thorough examination of the Holy Quran reveals that most of the narratives presented, including this one, revolve around challenges. This suggests that true greatness is not found in the absence of difficulties but rather in the ability to navigate them while remaining steadfast in the obedience of Allah, the Exalted, by adhering to His commands, avoiding His prohibitions, and confronting fate with patience. This principle is substantiated by the fact that each significant trial mentioned in Islamic teachings culminates in ultimate success for those who remain obedient to Allah, the Exalted. Therefore, a Muslim should not be disheartened by the presence of difficulties, as these moments provide opportunities to excel while affirming their genuine servitude to Allah, the Exalted, through sincere obedience. This understanding is the cornerstone of achieving ultimate success in both this world and the hereafter.

Moreover, encountering challenges distinguishes those who genuinely submit to Allah, the Exalted, from those who merely profess belief in Him through words. The individual who steadfastly adheres to the commands of Allah, the Exalted, during challenging times, utilizing the blessings bestowed upon them in accordance with Islamic principles, demonstrates their faith in Allah, the Exalted, as it is often simpler to obey Allah, the Exalted, during periods of comfort. Additionally, a Muslim is required to endeavor to cultivate robust faith, as it will support them in maintaining obedience to Allah, the Exalted, in both favorable and adverse circumstances. Strong faith is cultivated through the acquisition of knowledge and the application of the clear proofs and evidences present in

the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, which elucidate how sincere obedience to Allah, the Exalted, results in tranquility in both worlds. Conversely, an individual who remains uninformed about Islamic teachings will possess weak faith. Such a person will readily disobey Allah, the Exalted, whenever their desires conflict, as they do not recognize that forsaking their desires in favor of obeying Allah, the Exalted, leads to peace of mind in both worlds. Chapter 9 At Tawbah, verse 38:

“O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.”

Consequently, it is essential to achieve certainty of faith by acquiring and implementing Islamic knowledge, thereby ensuring steadfastness in obedience to Allah, the Exalted, at all times. This process entails the proper utilization of the blessings one has received, as prescribed in Islamic teachings. Such a behaviour will guarantee peace of mind in both worlds, by fostering a harmonious mental and physical state and by appropriately positioning individuals and elements within one's life while preparing adequately for their accountability on Judgement Day.

Chapter 9 At Tawbah, verse 38:

"…Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little."

In a Hadith recorded in Sunan Ibn Majah, number 4108, the Holy Prophet Muhammad, peace and blessings be upon him, stated that the material world, when compared to the hereafter, resembles a single drop of water in relation to an ocean.

This analogy was presented to help individuals grasp the insignificance of the material world in contrast to the hereafter. However, it is important to note that these two worlds cannot truly be compared, as the material world is transient while the hereafter is everlasting. In essence, the finite cannot be equated with the infinite. The material world can be categorized into four main areas: fame, wealth, power, and social relationships, including family and friends. Regardless of the worldly blessings one may acquire within these categories, they will always be flawed, temporary, and ultimately they will lose them through death. Conversely, the blessings of the hereafter are eternal and flawless. Thus, in this context, the material world is merely a drop when juxtaposed with an infinite ocean.

Furthermore, an individual cannot be assured of a lengthy existence in this world, as the timing of death remains uncertain. In contrast, every person is assured of experiencing death and entering the hereafter. Therefore, it is

unwise to prioritize efforts for a future day, such as retirement, which may never come, over striving for the hereafter, which is a certainty.

This does not imply that one should forsake the world, as it serves as a bridge that must be traversed to safely reach the hereafter. Rather, a Muslim ought to acquire from this material world only what is necessary to meet their own needs and those of their dependents, in accordance with Islamic teachings, while avoiding wastefulness, excess, or extravagance. Subsequently, they should devote the remainder of their efforts to preparing for the eternal hereafter by adhering to the commands of Allah, the Exalted, abstaining from His prohibitions, and confronting destiny with patience, as per the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will guarantee that one utilizes the blessings bestowed upon them in a manner that is pleasing to Allah, the Exalted. Consequently, it will lead to the attainment of peace of mind and success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

A wise individual would not place greater importance on a single drop of water than on an infinite ocean, just as a discerning Muslim would not value

the fleeting material world more than the everlasting hereafter. Chapter 9 At Tawbah, verse 38:

"…Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little."

As most individuals in society, including many Muslims, fail to grasp this reality and consequently invest their resources and efforts in the pursuit of worldly pleasures, it is imperative to refrain from uncritically adhering to the prevailing societal opinion. Such conformity will only encourage one to misuse the blessings bestowed upon them. As a result, individuals will experience a state of both mental and physical disarray, they will misallocate their priorities and relationships, ultimately hindering their preparedness for the accountability they will face on the Day of Judgement. This will lead to stress, obstacles, and difficulties in both worlds, even if they enjoy some worldly luxuries. In reality, the consensus of the majority is not invariably accurate. Historical evidence has consistently demonstrated that widely held beliefs can be proven erroneous with the advent of new information and understanding, as exemplified by the once prevalent misconception that the Earth was flat. It is crucial to avoid behaving like livestock by thoughtlessly conforming to the majority viewpoint, as this often culminates in misguided decisions in both worldly and religious spiritual matters. Chapter 6 Al An'am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation grounded in knowledge and evidence, thereby enabling them to make well-informed choices, even when these choices differ from the dominant views of the majority. Indeed, Islam strongly condemns the uncritical imitation of others in religious matters for this very reason and thus urges Muslims to acquire knowledge and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

As taking part in the Battle of Tabuk was obligatory for all able men, as it was a clear sign of their belief in Him, Allah, the Exalted, harshly criticized those who showed reluctance. Chapter 9 At Tawbah, verse 39:

“If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.”

By cautioning them that He had the ability to substitute them with others who would genuinely submit to Him, Allah, the Exalted, clarified that their compliance with Him was ultimately for their own advantage. In fact, obeying Allah, the Exalted, through the proper utilization of the blessings one has received results in tranquility of mind by achieving a harmonious mental and physical condition and by appropriately positioning everything and everyone in their life while adequately preparing for their accountability on the Day of Judgement. Recognizing this truth averts arrogance, which may emerge when one mistakenly believes that by following Islamic teachings, they are doing Allah, the Exalted, a favor. Such arrogance can hinder their genuine submission to Allah, the Exalted, particularly when their personal inclinations conflict with His directives, which would inevitably divert them from the right path. In contrast, those who comprehend that their faith and commitment ultimately serve their own interests will cultivate humility before Allah, the Exalted, and remain steadfast in their obedience during both adversities and periods of ease. In difficult situations, they will exhibit patience, and in times of comfort, they will express gratitude. Gratitude in intention means acting solely to please Allah, while gratitude in words can be shown through kind words or silence. Moreover, gratitude in actions involves appropriately employing the blessings granted to them, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience requires abstaining from complaints in both words and deeds, while consistently obeying Allah, the Exalted, with the belief that He always chooses what is most advantageous for them, even when it is not immediately evident. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

As a result, a person who consistently engages in proper conduct across all situations will obtain steadfast support and mercy from Allah, the Exalted. This leads to tranquility in both this life and the afterlife, as demonstrated in a Hadith recorded in Sahih Muslim, number 7500.

In addition, Allah, the Exalted, further removed the chance of the muslims adopting arrogance by falsely believing they were doing a favor to Allah, the Exalted, or the Holy Prophet Muhammad, peace and blessings be upon him, by obeying Allah, the Exalted, by reminding them of how He aided the Holy Prophet Muhammad, peace and blessings be upon him, and Abu Bakkar Siddique, may Allah be pleased with him, when they appeared helpless during their migration to Medina, years earlier. Chapter 9 At Tawbah, verse 40:

“If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest…”

During their migration to Medina, the Holy Prophet Muhammad, peace and blessings be upon him, along with Abu Bakkar Siddique, may Allah be pleased with him, took refuge in the cave of Mount Thawr. They were being pursued by the non-Muslims of Mecca, who were intent on killing the Holy

Prophet Muhammad, peace and blessings be upon him. Eventually, the non-Muslims located the cave where they were hiding. Abu Bakkar, may Allah be pleased with him, noted that if the non-Muslims were to look down at their feet, they would spot both him and the Holy Prophet Muhammad, peace and blessings be upon him, concealed within the cave. Abu Bakkar, may Allah be pleased with him, expressed that his concern was not for his own safety, but rather for the well-being of the Holy Prophet Muhammad, peace and blessings be upon him. In response, the Holy Prophet Muhammad, peace and blessings be upon him, reassured him not to be distressed, for Allah, the Exalted, was their third Companion. This has been discussed in a Hadith found in Sahih Bukhari, number 3922 and in Ibn Kathir's, the Life of the Prophet, Volume 2, Pages 159-160. Chapter 9 At Tawbah, verse 40:

"If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest…"

In addition, this event makes it clear that as long as one remains firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, Allah, the Exalted, will aid them in every situation, even if this seems impossible at the time. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

However, it is crucial to recognize that this divine aid does not always align with human desires. Rather, it is guided by the boundless knowledge and wisdom of Allah, the Exalted. Consequently, this divine aid manifests at the most opportune times for individuals and in manners that are most beneficial for them, even if this may not be immediately apparent to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Furthermore, a Muslim must recognize the distinction between wishful thinking and genuine trust in Allah, the Exalted. An individual who disobeys Allah, the Exalted, yet anticipates His assistance during challenging times is engaging in wishful thinking. Conversely, the individual who will receive the support of Allah, the Exalted, as demonstrated in this instance, is the one who earnestly endeavors to obey Allah, the Exalted, and subsequently places their trust in His decisions without expressing dissatisfaction or questioning His choices. Chapter 9 At Tawbah, verse 40:

“…And Allah is Exalted in Might and Wise.”

One must always remember that as Allah, the Exalted, alone controls the affairs of the universe, His judgement and decrees cannot be overcome by anything or anyone, irrespective of much people may attempt to overcome it or irrespective of how much they dislike it. Chapter 9 At Tawbah, verse 40:

"…and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest…"

Consequently, an individual ought to fully embrace and follow Islamic principles for their own benefit, even if it contradicts their personal desires. They should act like a wise patient who acts on their physician's medical advice, understanding that it is in their best interest, even when confronted with unpleasant treatments and a stringent diet. Just as this diligent patient will attain good mental and physical health, so too will the person who adopts and implements Islamic teachings. This is due to the fact that Allah, the Exalted, possesses the unparalleled wisdom knowledge to guide a person in achieving a harmonious mental and physical condition and to properly organize everything and everyone in their life. Society's understanding of human mental and physical conditions will perpetually be inadequate in reaching this goal, no matter how extensive the research conducted. This inadequacy stems from the fact that such comprehension cannot resolve every issue individuals face in life. It cannot avert all types of mental and physical stress, nor can it guarantee effective management of all life aspects due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has complete knowledge, which He has conveyed to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This

reality becomes apparent when one contrasts those who embrace the blessings granted to them in alignment with Islamic principles with those who do not. While numerous patients may lack comprehension of the scientific rationale behind their prescribed treatments and consequently rely on their physicians without question, Allah, the Exalted, encourages individuals to reflect on the teachings of Islam to understand the beneficial effects it can have on their lives. He does not anticipate uncritical acceptance of Islamic teachings; instead, He wishes for individuals to recognize its veracity through compelling evidence. However, this requires engaging with the teachings of Islam with an open and unbiased perspective. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the abode of peace of mind, He alone determines who is granted this peace and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And chapter 9 At Tawbah, verse 40:

"…while the word of Allah - that is the highest…"

It is evident that Allah, the Exalted, bestows tranquility only upon those who appropriately utilize the blessings He has provided, in accordance with Islamic principles. Chapter 9 At Tawbah, verse 40:

"…And Allah is Exalted in Might and Wise."

After urging the muslims to support their verbal declaration of faith in Him with actions, Allah, the Exalted, eliminates the lazy attitude many have adopted whereby they refrain from His obedience due to a lack of resources. Chapter 9 At Tawbah, verse 41:

"Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah…"

In general, certain Muslims have adopted a weak disposition that ultimately prevents them from making positive improvements. Specifically, they tend to compare their own situations and circumstances with those of others who are experiencing less challenging conditions, using this as a

justification for not improving their obedience to Allah, the Exalted. This includes fulfilling His commands, avoiding His prohibitions, and confronting destiny with patience, as taught by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For instance, an individual who works full-time may rationalize their lack of effort in obeying Allah, the Exalted, by comparing themselves to someone who works part-time, asserting that it is easier for the latter to increase their obedience due to having more leisure time. Similarly, a poor Muslim might refrain from giving any form of charity by observing those who are wealthier, claiming that the affluent can more readily afford to give. They fail to recognize that while these excuses may provide temporary comfort to their souls, they do not contribute positively to their lives in this world or the hereafter. Allah, the Exalted, does not wish for individuals to act based on the circumstances of others; rather, He desires that they act in obedience to Him according to their own capabilities. For example, a full-time worker can still allocate whatever free time they have to serve Allah, the Exalted, even if it is less than what a part-time worker can offer. In this regard, the actions of the part-time worker do not influence the full-time worker, making it a poor justification to avoid greater effort. Likewise, the poor Muslim should contribute according to their means, even if their donations are significantly smaller than those of wealthier individuals, as Allah, the Exalted, will evaluate them based on their own actions rather than those of other Muslims.

Muslims ought to abandon these unproductive excuses and simply adhere to the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 9 At Tawbah, verse 41:

“Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah…”

In addition, as Allah, the Exalted, does not place a duty on a person they cannot handle, every command and prohibition can be fulfilled irrespective of how many or little worldly blessings they have been granted. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

Therefore, people are left with no excuses if they fail to sincerely obey Allah, the Exalted. One must abandon the lazy attitude of claiming to trying their best when they are clearly not trying their best. If they were, they would undoubtedly complete all the things that are expected from them successfully. Therefore, a person must adopt the right attitude as they will be held accountable in both worlds and no excuses will be accepted from them. Chapter 2 Al Baqarah, verse 286:

“…It [i.e. the soul] will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned…”

And chapter 9 At Tawbah, verse 41:

“Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah…”

Those who adopt the correct behaviour, whereby they strive in the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, whether a lot or a little, will obtain peace of mind. Their behaviour will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects of their life while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. Chapter 9 At Tawbah, verse 41:

“…That is better for you, if you only knew.”

It is crucial to understand that the striving referenced in verse 41 pertains to exerting one's utmost effort to achieve a specific goal. This concept is separate from fighting, which is denoted by the Arabic word Qital. Striving encompasses a wider range of activities, including all efforts made in the service of Allah, the Exalted. An individual who strives for the sake of Allah, the Exalted, demonstrates a true commitment to their mission, employing their intellect to identify the most effective means to fulfil this objective. They disseminate the message of Islam through both verbal communication and written expression. Their efforts are devoted to obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed

upon them, as prescribed in Islamic teachings. They allocate all available resources to promote Islam and mobilize all their strength to confront any opposition that may arise. When necessary, they are prepared to risk their lives in obedience to Allah, the Exalted. This entire undertaking embodies striving in the cause of Allah, the Exalted. Their struggle is exclusively aimed at attaining the pleasure of Allah, the Exalted, maintaining the supremacy of His faith, and ensuring the triumph of His message.

Due to the considerable challenges posed by the expedition to Tabuk, certain individuals refrained from participating, either out of negligence or hypocrisy. The hypocrites offered numerous unwise and inadequate justifications to avoid engaging in this arduous battle, despite the obligation they had to respond and participate. Chapter 9 At Tawbah, verse 42:

“Had it been an easy gain and a moderate trip, they [i.e. the hypocrites] would have followed you, but distant to them was the journey. And they will swear by Allah, "If we were able, we would have gone forth with you,"…”

By eluding to the hypocrites in this verse instead of directly mentioning them, Allah, the Exalted, is warning the muslims not to adopt their behaviour by failing to fulfil their verbal declaration of faith in Him with actions. Those who adopt this hypocritical behaviour will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. As a result, every facet of their life—be it family, friends, career, or wealth—will become a source of anxiety. If they persist in disobeying Allah, the Exalted, they will wrongly attribute their stress to others, like their spouse, and their circumstances. By cutting off these

positive influences, they will only worsen their mental health issues, which could lead to depression, substance abuse, and even thoughts of suicide. This outcome is particularly clear when observing those who consistently misuse the blessings they have, such as the wealthy and famous, even though they seem to enjoy the comforts of the material world. Chapter 9 At Tawbah, verse 42:

“…And they will swear by Allah, "If we were able, we would have gone forth with you," destroying themselves and Allah knows that indeed they are liars.”

In addition, this verse warns against adopting their behaviour as it can lead to the loss of one’s faith, which is the greatest destruction one can face in both worlds. It is important to understand that faith is akin to a plant that needs nourishment from acts of obedience to flourish and survive. Similar to how a plant deprived of essential elements like sunlight will die, an individual's faith can also die if not supported by obedient actions. This signifies the greatest destruction one can face.

As the hypocrites would have been a source of stress and trouble for the muslim army, the Holy Prophet Muhammad, peace and blessings be upon him, accepted their foolish and poor excuses not to participate in the Battle of Tabuk, even though it was obligatory for them to do so, as a result, they were granted permission to remain behind. In addition, by granting them permission, the Holy Prophet Muhammad, peace and blessings be upon him, aimed to protect them from public criticism for failing to participate in the Battle of Tabuk against his orders, hoping this act of kindness towards

them would encourage them to sincerely repent from their hypocrisy. Allah, the Exalted, supported his action as He revealed the following verse after the hypocrites were permitted to remain behind from the Battle of Tabuk, instead of revealing it before they asked for permission. But none the less, Allah, the Exalted, criticized them in order to encourage them to sincerely repent and in order to warn the muslims not to adopt their behaviour in the future. Chapter 9 At Tawbah, verse 43:

"May Allah pardon you, [i.e. Prophet Muhammad, peace and blessings be upon him]; why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars."

Therefore, muslims must avoid adopting this attitude and instead support their verbal declaration of belief in Allah, the Exalted, with actions by correctly using the blessings He has granted them in every situation, whether times of ease or difficulty. Chapter 9 At Tawbah, verse 44:

"Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives…"

This will ensure they attain a balanced state of mind and body, aligning all facets of their life while adequately preparing for their accountability on the

Day of Judgement. As a result, this behavior will lead to peace in both worlds. Chapter 9 At Tawbah, verse 44:

"…And Allah is Knowing of those who fear Him."

In addition, a genuine reflection of an individual's earnest faith in Allah, the Exalted, is the ability to persist in His obedience irrespective of the situation, whether in times of ease or difficulty. Indeed, challenging moments are crucial for distinguishing between those who faithfully adhere to Allah, the Exalted, and those who do not, as it is typically easier to obey Allah, the Exalted, during favourable circumstances than in times of trial. Chapter 29 Al Ankabut, verses 2-3:

"Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars."

It is thus crucial to uphold obedience to Allah, the Exalted, by judiciously utilizing the blessings He has bestowed, as delineated in Islamic teachings. One should consistently bear in mind that He will ultimately offer them assistance and solace. Chapter 65 At Talaq, verse 2:

"…And whoever fears Allah - He will make for him a way out."

It is crucial to acknowledge that this divine assistance does not always align with individual wishes. Rather, it consistently resonates with the boundless wisdom and knowledge of Allah, the Exalted. Consequently, this divine aid manifests at the most opportune times for individuals and in manners that are most beneficial for them, even if they do not recognize it at first. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

One must therefore consistently maintain their obedience to Allah, the Exalted, at all times, understanding that they will achieve tranquillity and success in both worlds, even if this is not immediately apparent to them. The individual who embraces this conduct will appropriately utilize the blessings bestowed upon them, as described in Islamic teachings. This will guarantee that they attain a harmonious state of mind and body, integrating all aspects of their life while adequately preparing for their accountability on the Day of Judgement. Consequently, this conduct will result in peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Furthermore, one can genuinely recognize the extensive advantages of divine teachings and the significance of consistently obeying Allah, the Exalted, in both times of ease and difficulty, when they possess strong faith. A strong faith is crucial for upholding the commitment to obey Allah, the Exalted, under all circumstances, whether in moments of ease or hardship. This strong faith is nurtured through comprehending and applying the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that obedience to Allah, the Exalted, results in tranquillity in both this life and the hereafter. In contrast, those who are unaware of Islamic principles frequently exhibit a fragile faith, rendering them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This lack of comprehension can obscure the truth that relinquishing their desires in favour of obeying Allah, the Exalted, is essential for attaining true peace in both worlds. Consequently, it is imperative for individuals to strengthen their faith by seeking Islamic knowledge and implementing it in their lives, thereby ensuring their steadfast obedience to Allah, the Exalted, at all times. This involves utilizing the blessings they have received in alignment with Islamic teachings, ultimately promoting a harmonious mental and physical state and appropriately prioritizing all facets of their lives. Indeed, it was the strong faith of the Companions, may Allah be pleased with them, that motivated them to remain resolute in their obedience to Allah, the Exalted, at all times. Chapter 9 At Tawbah, verse 44:

“Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allah is Knowing of those who fear Him.”

Whereas, those who possess weak, due to ignorance of Islamic teachings, will inevitably fail to support their verbal declaration of faith in Allah, the Exalted, with actions, especially when their desires are contradicted. Chapter 9 At Tawbah, verse 45:

“Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.”

As a result, they will persist on the disobedience of Allah, the Exalted, by misusing the blessings He has granted them. As a result, they will experience a lack of mental and physical harmony, they will misplace everything and everyone within their life, ultimately impeding their readiness for accountability on the Day of Judgment. This will bring about stress, difficulties, and struggles in both worlds, regardless of any worldly pleasures they might enjoy. Chapter 9 At Tawbah, verse 45:

“Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.”

In addition, this verse warns against remaining ignorant of Islamic teachings as it can lead to the loss of one’s weak faith, as disbelief and weak faith have been connected. Understanding that faith resembles a plant is crucial; it requires nourishment from acts of obedience to thrive and endure. Just as a plant will perish without vital elements like sunlight, a person's faith can perish without the support of obedient actions.

Allah, the Exalted, then criticizes those people who claim they are trying their best to obey Him yet do nothing to improve their obedience to Him. Chapter 9 At Tawbah, verse 46:

“And if they had intended to go forth, they would have prepared for it [some] preparation…”

Just like the student who claims to be preparing for their exam yet does not study at all, a muslim’s bad intention is revealed when they fail to obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, while claiming they are trying their best to obey Him. In addition, as Allah, the Exalted, does not place a duty on a person they cannot fulfil, the one who claims they are trying their best and still fails to fulfil their duties, is clearly dishonest. If they were trying their best, they would undoubtedly fulfil all their duties. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

Therefore, one must abandon their baseless excuses and support their verbal declaration of faith in Islam with actions by correctly using the blessings they have been granted as outlined in Islamic teachings. The one who fails to do so, will be deprived of the mercy of Allah, the Exalted, as their lazy attitude will cause them to persist on His disobedience. Chapter 9 At Tawbah, verse 46:

“And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."”

Even though Allah, the Exalted, attributes these people being deprived of His mercy to Himself, as nothing occurs within the universe without His will, none the less, it is clear that this outcome is the direct result of their own disobedient behaviour.

As discussed earlier, one of the reasons the Holy Prophet Muhammad, peace and blessings be upon him, permitted the hypocrites to remain behind from the Battle of Tabuk, even though it was obligatory for them to join it, was to avoid the problems the hypocrites would have caused within

the muslim army if they had joined the expedition. Chapter 9 At Tawbah, verse 47:

“Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you chaos and dissension. And among you are avid listeners to them. And Allāh is Knowing of the wrongdoers.”

During the journey to Tabuk, the Holy Prophet Muhammad, peace and blessings be upon him, established a camp at Thaniyyat Al Wada. Abdullah Bin Ubayy, the leader of the hypocrites, along with his followers, accompanied the Muslim army but chose to set up their camp separate from the main encampment. When the Holy Prophet Muhammad, peace and blessings be upon him, resumed the journey, Abdullah Bin Ubayy secretly stayed behind with the hypocrites and failed to participate in the expedition as they had pledged. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 4, Page 7.

In this regard Allah, the Exalted, revealed many verses such as verse 47. This has been discussed in Imam Wahidi’s, Asbab Al Nuzul, 9:42-47, Pages 87-88.

One facet of hypocrisy is when individuals publicly express support for others and their commendable initiatives, such as constructing a mosque,

yet when the opportunity arises to contribute to the project, for instance, by donating wealth, they suddenly vanish. Likewise, during favourable circumstances, these individuals vocally affirm their allegiance, reminding others of their loyalty. However, when those individuals encounter hardships, these hypocrites provide neither emotional nor physical assistance to anyone. Instead, they resort to criticism. This behaviour mirrors that of the hypocrites during the era of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 62:

“So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation."”

And chapter 9 At Tawbah, verse 47:

“Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you chaos and dissension. And among you are avid listeners to them. And Allāh is Knowing of the wrongdoers.”

Furthermore, this verse highlights the significance of steering clear of the detrimental trait of creating discord within society. If an individual is unable to assist others in positive endeavors, they should maintain neutrality and

refrain from disseminating corruption and problems within the community. This is most effectively accomplished by avoiding matters that do not pertain to them. Such behavior contributes to the excellence of one's Islam, as recommended in a Hadith located in Jami At Tirmidhi, number 2317. Additionally, one should either articulate constructive criticism or remain silent. These two actions will guarantee that one only promotes goodness within society.

Chapter 9 At Tawbah, verse 47:

"…And among you are avid listeners to them…"

Finally, this verse warns muslims to avoid the company of those who spread negativity within society. One should not befriend or converse with people like this, as it only encourages them to spread evil within society. These people should be politely avoided until they change their behaviour. But if one fails to do so and instead continues to interact with such people, then they will inevitably adopt their negative characteristics, as each person adopts the characteristics of their companions, whether positive or negative and whether this is subtle or obvious to them. This has been warned in a Hadith found in Sunan Abu Dawud, number 4833.

Chapter 9 At Tawbah, verse 47:

“Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you chaos and dissension. And among you are avid listeners to them. And Allāh is Knowing of the wrongdoers.”

Listening to trouble makers only encourages one to spread malicious gossip to others thereby aiding the spread of trouble and corruption within society, even if they do not intend to do this, as the one who listens to evil will inevitably speak evil. One must therefore learn the consequences of gossiping in order to avoid listening to trouble makers and aiding them in spreading trouble within society. Chapter 9 At Tawbah, verse 47:

“…And Allāh is Knowing of the wrongdoers.”

In a Hadith recorded in Sahih Muslim, number 290, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that individuals who disseminate harmful gossip will be barred from entering Paradise.

This refers to those who engage in gossip, regardless of its truthfulness, which creates discord among individuals and results in broken relationships. Such behavior is an evil trait, and those who act in this way can be likened to human devils, as this mindset is characteristic of none other than the Devil himself. He consistently seeks to instigate division

among people. Allah, the Exalted, has condemned this type of individual in the Holy Quran. Chapter 104 Al Humazah, verse 1:

“Woe to every backbiter and slanderer.”

How can one anticipate that Allah, the Exalted, will resolve their issues and grant them blessings if they are enveloped by this curse? The sole instance in which tale-bearing is permissible is when it serves to caution others about a potential threat.

It is the responsibility of a Muslim to disregard any tale bearer, as they are evil individuals who should not be trusted or believed. Chapter 49 Al Hujurat, verse 6:

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance…”

And chapter 24 An Nur, verse 12:

"Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood"?"

A Muslim ought to prevent the tale bearer from persisting in this evil trait and encourage them to genuinely repent. As instructed in the Holy Quran, a Muslim should not hold any animosity towards the individual who allegedly spoke ill of them or others. Chapter 49 Al Hujurat, verse 12:

"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin…"

This particular verse instructs Muslims against attempting to validate or invalidate the tale bearer through the act of spying on others. Chapter 49 Al Hujurat, verse 12:

"…And do not spy…"

Instead, the individual who spreads tales should be disregarded. A Muslim ought not to relay the information provided by the tale bearer to anyone else, nor should they mention the tale bearer, as doing so would implicate them in tale bearing as well.

Muslims are encouraged to steer clear of tale bearing and the company of those who engage in it, as such individuals can never be deemed trustworthy or worthy of companionship until they genuinely repent. It is essential to recognize that someone who gossips about others to one person will inevitably gossip about that person to others.

Ultimately, since the tale bearer has wronged others, they will not receive forgiveness from Allah, the Exalted, until their victims have first forgiven them. Given that people are often not very merciful or forgiving, this situation may result in the tale bearer transferring their good deeds to their victims, and if necessary, the tale bearer will bear the sins of their victims on the Day of Judgement. This could lead them to being cast into Hell. Such a warning is found in a Hadith recorded in Sahih Muslim, number 6579. Furthermore, the caution in the principal Hadith regarding the potential loss of Paradise is a real possibility for a tale bearer, as the harmful gossip they instigated can rapidly proliferate throughout the community and even globally via social media. Consequently, the tale bearer who initiated the gossip will share in the sin of every individual who discusses this gossip. Their sins will continue to accumulate even after their death, as long as the gossip they initiated remains a topic of conversation. This is also indicated in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 9 At Tawbah, verse 47:

"…And Allāh is Knowing of the wrongdoers."

Therefore, one must evade this perilous outcome by consistently refraining from gossiping about others, just as they would dislike it if others gossiped about them. If one feels compelled to speak about others, it should be in a positive manner; otherwise, silence should be maintained.

Allah, the Exalted, then indicates an important Islamic principle with a specific example. Chapter 9 At Tawbah, verse 48:

"They had already desired dissension before and had upset matters for you…"

The hypocrites took every opportunity to cause problems for the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in order to destroy Islam. For example, they slandered the wife of the Holy Prophet Muhammad, peace and blessings be upon him, Aisha, may Allah be pleased with her, in order to create trouble within Medina and they persistently supported the non-muslims of Mecca and the people of the book in Medina against Islam. Generally speaking, Allah, the Exalted, teaches the muslims the importance of being on guard against those who have wronged them in the past. In fact, in a Hadith recorded in Sahih Bukhari, number 6133, the Holy Prophet Muhammad, peace and blessings be upon him, stated that a believer does not get stung from the same hole twice.

This implies that a believer does not fall victim to the same deception more than once. This principle extends to the act of sinning. A genuine believer is not exempt from the possibility of sinning. However, when they do sin, they do not repeat their errors; instead, they learn from their experiences and strive to improve their behaviour by sincerely repenting to Allah, the Exalted. Sincere repentance encompasses feeling genuine remorse, seeking forgiveness from Allah, the Exalted, as well as from those who have been wronged, provided that this does not result in additional complications. It also involves a commitment not to engage in the same or similar sins again and making amends for any rights that have been infringed upon concerning Allah, the Exalted, and other individuals. They must persist in genuinely obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed upon them, as specified in Islamic teachings.

A true believer does not place blind trust in others, which would heighten the risk of being wronged. Nevertheless, if they are deceived by someone, they should choose to overlook and forgive, as this fosters their own path to forgiveness. Chapter 24 An Nur, verse 22:

"…and let them pardon and overlook. Would you not like that Allah should forgive you?..."

However, they must also modify their behavior by exercising caution when interacting with this individual in the future, thus preventing themselves

from being deceived once more. There exists a significant distinction between forgiving others and placing blind trust in them, particularly after they have caused harm to someone.

Moreover, this Hadith is relevant to all facets of an individual's life, as a genuine believer is one who continually learns from their experiences and knowledge to improve themselves, thereby enhancing their obedience to Allah, the Exalted. This is achieved by adhering to His commands, avoiding His prohibitions, and confronting fate with patience, in accordance with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Such actions will guarantee that they utilize the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently preparing for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds.

Ultimately, the primary Hadith dispels the erroneous belief in the concept of forgiving and forgetting. As previously stated, while forgiving others is a vital aspect of Islam, forgetting merely paves the way for individuals to harm them again. Humans are unable to erase their memories, nor should they attempt to do so. Instead, one ought to forgive others, endeavor to uphold the rights of others as per Islamic teachings, and proceed with caution when engaging with individuals, particularly those who have previously wronged them, to ensure they are not wronged again.

Chapter 9 At Tawbah, verse 48:

“They had already desired dissension before and had upset matters for you…”

In addition, the enemies of Islam will never stop making things difficult for muslims. For example, societal influences such as social media, fashion trends, and cultural norms often place pressure on individuals who are dedicated to Islamic values. The promotion of Islam is frequently viewed as an obstacle to their aspirations for wealth and social standing. Industries that Islam critiques typically resist the adoption of Islamic principles and discourage Muslims from practicing their faith. This significantly contributes to the pervasive anti-Islamic sentiments observed across various platforms, including social media.

Furthermore, those who strive to adhere to Islamic teachings, which advocate for moderation in personal desires and the appropriate utilization of the blessings they have received, are likely to encounter adverse reactions from individuals who engage in excess—acting on their impulses without restraint, which Islam portrays as animalistic behavior. These individuals often attempt to dissuade others from accepting Islam and discourage Muslims from living out their faith, seeking to lure them into a lifestyle characterized by unrestrained desires. They frequently target specific elements of Islam, such as the dress code for women, to undermine its appeal. Nevertheless, observant individuals can readily discern the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may critique the Islamic dress code for women, they do not subject other

significant professions, such as law enforcement, military, healthcare, education, and business, to the same level of scrutiny. This selective criticism of the Islamic dress code, in contrast to their silence regarding other dress codes, underscores the fragility and lack of foundation in their arguments. Ultimately, it is the tenets of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any manner possible. Chapter 9 At Tawbah, verse 48:

“They had already desired dissension before and had upset matters for you…”

In all situations, an individual must steadfastly dedicate themselves to the genuine obedience of Allah, the Exalted, understanding that such commitment will provide them with tranquility and shield them from the adverse effects of others, even if this safeguard is not immediately apparent. Their obedience to Allah, the Exalted, will guarantee that they utilize the blessings bestowed upon them in a proper manner as outlined in Islamic teachings. This will assist them in attaining a balanced mental and physical condition, enabling them to appropriately arrange all aspects and individuals in their lives while also preparing for their accountability on the Day of Judgement. As a result, this conduct will cultivate peace of mind in both worlds. Consequently, they will be rightly guided through every circumstance they encounter, whether in times of ease or hardship, thereby enhancing their peace of mind and ensuring they receive immeasurable rewards in both worlds. Chapter 9 At Tawbah, verse 48:

“They had already desired dissension before and had upset matters for you until the truth came and the ordinance of Allah appeared, while they were averse.”

In contrast, opting to disregard the commands of Allah, the Exalted, in order to gain the approval of others or to please oneself will inevitably result in a loss of inner peace, as such actions will prompt them to misuse the blessings that He has granted them. Consequently, they will find themselves in a state of mental and physical disarray, they will misplace everything and everyone around them, thus leaving them ill-prepared for their accountability on the Day of Judgement. This will result in stress, obstacles, and hardships in both this life and the next, regardless of the material comforts they may possess.

To maintain a steadfast attitude, one must endeavor to develop a strong faith. A solid faith is essential for staying committed to obeying Allah, the Exalted, in every circumstance, whether during times of prosperity or hardship. This strong faith is cultivated through comprehending and applying the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that true obedience to Allah, the Exalted, brings peace in this life and the hereafter. Conversely, those who lack knowledge of Islamic principles will possess a weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure their understanding that yielding their desires in favor of following the commands of Allah, the Exalted, is vital for achieving tranquility in both worlds. Consequently, it is crucial for individuals to fortify their faith through the pursuit of Islamic knowledge and its practical implementation, ensuring

they remain obedient to Allah, the Exalted, at all times. This entails utilizing the blessings they have received in accordance with Islamic teachings, ultimately promoting a balanced mental and physical state and appropriately prioritizing all aspects of their lives.

Due to the extreme challenges posed by the expedition to Tabuk, some individuals refrained from participating, either out of negligence or hypocrisy. The hypocrites offered numerous foolish and inadequate justifications to avoid engaging in this arduous battle, despite the obligation to respond and participate. For instance, one man implored the Holy Prophet Muhammad, peace and blessings be upon him, to grant him an exemption from participation, citing his fear of being unable to resist the Byzantine women they might encounter during their journey. Given that this individual would evidently be more of a liability than an asset to the expedition, he was granted an exemption from participation. In this context, Allah, the Exalted, revealed chapter 9 At Tawbah, verse 49:

“And among them is he who says, "Permit me [to remain at home] and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell encompasses the disbelievers.”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 4, Page 2.

A Muslim should not be misled into believing that neglecting their essential duties will somehow free them from the judgement and retribution of Allah, the Exalted. Simply ignoring one's disobedience and the reality of Judgement Day will not negate its occurrence. By embracing Islam as their faith and becoming a Muslim, individuals have inherently accepted the obligation to fulfill the responsibilities that come with Islam. Similar to how an individual who accepts a job inherently takes on the associated responsibilities, neglecting these duties will ultimately lead to termination. Likewise, those who fail to meet their obligatory duties after accepting Islam will find themselves facing punishment and difficulties in both this life and the afterlife. Their behaviour will encourage them to misuse the blessings they have been granted. As a result, they will end up in a state of mental and physical imbalance, they will misplace everything and everyone around them and they will not be able to get ready for their accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in both worlds, even if they enjoy some material comforts. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In reality, the obligatory duties are minimal and do not require an excessive amount of time or effort. Indeed, Allah, the Exalted, has clearly stated in the Holy Quran that He does not place upon anyone more than they can handle. Chapter 2 Al Baqarah, verse 286:

“Allah does not charge a soul except [with that within] its capacity…”

Any obligation on an individual can therefore be performed by them. It is solely their profound laziness and lack of discernment that hinders them from accomplishing it. Consequently, Muslims must alter their mindset and execute their responsibilities in accordance with the practices of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they correctly use the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, allowing them to appropriately position everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

In addition, verse 49 warns that if one fails to support their verbal declaration of faith with actions, they are in great danger of losing it. Understanding that faith resembles a plant is crucial; it requires nourishment from acts of obedience to thrive and endure. Just as a plant will perish without vital elements like sunlight, a person's faith can die without the support of obedient actions. Chapter 9 At Tawbah, verse 49:

“And among them is he who says, "Permit me [to remain at home] and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell encompasses the disbelievers.”

Finally, this verse warns that the punishment of Allah, the Exalted, is always encompassing those who persist on His disobedience by misusing the blessings they have been granted, even if this is not obvious to them. They are just like a helpless and unaware prey surrounded by a predator which is about to attack. If one fails to realize this truth, they will persist on the disobedience of Allah, the Exalted. As a result, every facet of their life, including family, friends, career, and wealth, will become a source of stress for them. If they persist in ignoring the commands of Allah, the Exalted, they may wrongly direct their frustration towards inappropriate targets, like their relatives, for their unhappiness. By cutting off these positive influences in their lives, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even thoughts of suicide. This outcome is particularly clear when observing those who consistently misuse the blessings they have, such as the wealthy and famous, even though they seem to enjoy material comforts.

Allah, the Exalted, then criticizes the insincerity of the hypocrites who would be pleased when the muslims suffered and would become sad when the muslims faced times of ease. Chapter 9 At Tawbah, verse 50:

“If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before," and turn away while they are rejoicing.”

This perspective is in direct opposition to the fundamental nature of belief, which necessitates that a Muslim wishes for others what they wish for themselves, as demonstrated through their intentions, words, and actions. This principle is highlighted in a Hadith recorded in Sahih Bukhari, number 13. Indeed, the importance of being sincere to others is so profound that it constitutes a crucial element of Islam. In a Hadith documented in Sahih Muslim, number 196, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized that Islam embodies sincerity towards the broader community. This entails wishing the best for others consistently and manifesting this through one's speech and deeds. It encompasses encouraging others to perform good deeds, dissuading them from wrongdoing, and exhibiting compassion and kindness at all times. This concept can be encapsulated by a singular Hadith found in Sahih Muslim, number 170, which cautions that one cannot be a genuine believer until they love for others what they wish for themselves.

The significance of being sincere to others is underscored by the Hadith in Sahih Bukhari, number 57, where the Holy Prophet Muhammad, peace and blessings be upon him, placed this obligation alongside the establishment of the obligatory prayers and the giving of obligatory charity. This Hadith alone illustrates its critical importance, as it is associated with two essential religious duties.

A component of sincerity towards others is the genuine pleasure one feels when others are happy and the sorrow experienced when they are distressed, provided that such feelings do not conflict with Islamic teachings. A profound level of sincerity involves going to great lengths to enhance the lives of others, even at a personal cost. For instance, one might forego certain purchases to donate that money to those in need. The

aspiration and effort to consistently bring people together for good is an integral part of sincerity towards others, while fostering division is a trait associated with the Devil. Chapter 17 Al Isra, verse 53:

"…Satan certainly seeks to sow discord among them…"

One method of bringing people together is to conceal the shortcomings of others and to offer private counsel against wrongdoing. The individual who engages in this practice will have their own transgressions concealed by Allah, the Exalted. This principle is supported by a Hadith located in Jami At Tirmidhi, number 1426. Whenever feasible, one should provide guidance and impart knowledge regarding both religious matters and useful worldly issues to others, thereby enhancing both their religious and worldly lives. A demonstration of one's genuine concern for others is to defend them in their absence, particularly against the slander of others. Neglecting others and focusing solely on oneself does not reflect the character of a Muslim. In fact, such behavior is characteristic of many animals. Even if one is unable to transform society as a whole, they can still exhibit sincerity by assisting those within their immediate circle, such as family and friends. In essence, one should treat others in the manner they wish to be treated. Chapter 28 Al Qasas, verse 77:

"…And do good as Allah has done good to you…"

A key element of sincerity towards others involves assisting them with the intention of pleasing Allah, the Exalted. It is important to refrain from seeking appreciation from individuals, as this undermines one's reward and demonstrates a lack of sincerity both to Allah, the Exalted, and to humanity.

Chapter 9 At Tawbah, verse 50:

“If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before," and turn away while they are rejoicing.”

Allah, the Exalted, makes it clear that every situation a muslim faces is good for them as long as they maintain their obedience to Him by showing gratitude in times of ease and patience in times of difficulty, even if the wisdoms behind the situations they face are not obvious to them. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely.”

Expressing gratitude through intention means acting solely to please Allah, the Exalted. Gratitude in verbal expression entails either articulating

positive words or choosing silence. Furthermore, gratitude in actions requires utilizing the blessings one has received in manners that are pleasing to Allah, the Exalted, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice will result in additional blessings, tranquility, and success in both this life and the hereafter. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Furthermore, patience entails refraining from expressing dissatisfaction through words or actions, while steadfastly adhering to the commands of Allah, the Exalted. It is essential to trust that He selects what is most beneficial for them, even when this may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Consequently, an individual who consistently behaves appropriately in all circumstances will receive the unwavering support and mercy of Allah, the Exalted. This divine assistance fosters tranquility in both worlds through achieving a harmonious mental and physical condition and by appropriately positioning all aspects and individuals within their life. This guidance is

reflected in a Hadith recorded in Sahih Muslim, number 7500. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely.”

Allah, the Exalted, invites the believers to trust in Him rather than urging the muslims to trust in Him. The believers will trust in Allah, the Exalted, as they possess strong faith which is rooted in Islamic knowledge. Whereas, muslims possess weak faith as they do not possess Islamic knowledge and instead accept Islam based on other people, such as their parents. Therefore, a muslim must strive to achieve strong faith so that they trust Allah, the Exalted, in every situation and therefore maintain their obedience to Him. A strong faith is essential for maintaining a commitment to obey Allah, the Exalted, in every circumstance, whether in times of prosperity or adversity. This strong faith is cultivated through comprehending and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, yields peace in both this life and the hereafter. Conversely, those who are unaware of Islamic principles often possess a fragile faith, rendering them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine commands. This lack of understanding can obscure the reality that relinquishing their desires in favor of adhering to the commands of Allah, the Exalted, is crucial for achieving true peace in both worlds. Thus, it is imperative for individuals to fortify their faith by pursuing Islamic knowledge and implementing it in their lives, ensuring their unwavering obedience to Allah, the Exalted, at all times. This entails appropriately utilizing the blessings bestowed upon

them, as prescribed by Islamic teachings, ultimately fostering a balanced mental and physical state and the correct prioritization of all facets of their lives. Chapter 9 At Tawbah, verse 52:

“Say, "Do you await for us except one of the two best things…"”

Allah, the Exalted, warns the hypocrites against persisting on His disobedience as this only leads to punishment in both worlds, even if this is not obvious to them in this world. Chapter 9 At Tawbah, verse 52:

“…while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting.”

An individual who misuses the blessings bestowed upon them should not be deceived into thinking that the absence of immediate repercussions, or their failure to perceive any consequences, implies that they will escape repercussions altogether. In this world, their mindset will hinder them from attaining a harmonious mental and physical condition and cause them to misplace everything and everyone in their life. Consequently, various facets of their life, including family, friendships, career, and wealth, will transform into sources of anxiety. Should they persist in defying Allah, the Exalted, they will mistakenly attribute their stress to inappropriate individuals and circumstances in their lives, such as their relatives. By severing connections with these beneficial influences, they will exacerbate their mental health challenges, potentially culminating in depression, substance

misuse, and even suicidal ideation. This trend is observable in those who continue to misuse the blessings they have been granted, such as the affluent and famous, even though they enjoy some material comforts.

As the hypocrites needed to pretend they were muslims in order to avoid criticism, they would occasionally offer their assets, such as their wealth, in charity and other good causes. But as their intention was not to please Allah, the Exalted, all their good deeds were rejected as Allah, the Exalted, only rewards those who act in order to please Him. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Chapter 9 At Tawbah, verse 53:

“Say, "Spend willingly or unwillingly; never will it be accepted from you. Indeed, you have been a defiantly disobedient people.""

One must therefore ensure they adopt the correct intention at all times so that they earn reward in both worlds. A sign of a good intention is when one does not seek nor desire praise or payback from people. As warned in the next verse, failing to adopt the correct intention is a characteristic of disbelief as the one who truly believes in Allah, the Exalted, will do good deeds in order to please Him and gain reward from Him. Whereas, the one who does not believe in Him will act for other reasons, such as to please people. Chapter 9 At Tawbah, verse 54:

"And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger…"

In addition, when one does not truly believe in Allah, the Exalted, they will fail to correctly fulfil the duties He has entrusted them with. The central pillar of these actions, on which all the other good deeds revolve around, is the obligatory prayers. Chapter 9 At Tawbah, verse 54:

"And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger and that they come not to prayer except while they are lazy…"

The laziness mentioned in this verse refers to their behaviour of only offering the obligatory prayers as they are being forced to by others, such as their parents. If this reluctance is possessed by an adult, it is a clear sign that they do not correctly believe in Allah, the Exalted, or the Day of Judgement, as the obligatory prayers are a clear sign of their belief in Allah, the Exalted, and it encourages them to practically prepare for their accountability on the Day of Judgement. If one does not correctly believe in the Day of Judgement, they do not need to prepare for it and they therefore will dislike fulfilling their obligatory prayers.

Furthermore, since the five obligatory prayers are distributed throughout the day, they serve as a continual reminder of the Day of Judgement,

helping individuals to prepare for it. Each part of the obligatory prayer is linked to Judgement Day. Maintaining an upright posture during prayer symbolizes the manner in which one will present themselves before Allah, the Exalted, on that momentous Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

Bowing serves as a significant reminder of the numerous individuals who will face criticism on Judgement Day for failing to bow to Allah, the Exalted, during their lifetime. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique emphasizes their inability to wholly submit to the will of Allah, the Exalted, in all facets of life. The act of prostration in prayer acts as a reminder of the time when all will be commanded to prostrate before Allah, the Exalted, on Judgement Day. Individuals who failed to fully surrender to Him during their earthly existence—by adhering to His commands in every aspect of life—will find themselves incapable of prostrating to Him on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Assuming a kneeling posture during prayer serves as a profound reminder of the manner in which one will kneel before Allah, the Exalted, on the Day of Judgement, filled with anxiety regarding their final judgement. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

Individuals who consider these factors while engaging in their prayers will perform them accurately, thus genuinely adhering to the obedience of Allah, the Exalted, during the periods between the obligatory prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

Whereas, the one who does not truly believe in Allah, the Exalted, will not establish their obligatory prayers as they do not feel the desire to prepare for their accountability on the Day of Judgement, as they do not believe in it correctly. As a result, they will not correctly use the blessings they have been granted as outlined in Islamic teachings. Chapter 9 At Tawbah, verse 54:

“And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling.”

The one who persists on this behaviour is in great danger of losing the weak faith they possess. It is crucial to understand that faith is akin to a plant that necessitates nourishment through acts of obedience in order to flourish and endure. Similar to a plant that suffers from insufficient sustenance, like sunlight, which leads to its decline and death, an individual's faith may also weaken and ultimately die if it lacks the support of obedient actions.

One should not be fooled by those who persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted, when they observe them obtaining worldly things and fulfilling their worldly desires, such as the rich and famous. Chapter 9 At Tawbah, verse 55:

“So let not their wealth or their children impress you…”

In reality, all worldly blessings, such as fame and wealth, are only a test whether or not one will use them correctly as outlined in Islamic teachings or not. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

The one who uses them correctly will obtain peace of mind through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Whereas, those who persist on misusing the blessings they have been granted will suffer the consequences in both worlds, even if this is not obvious to them in this world. As a result, every facet of their existence—family, friends, career, and finances—will become a source of anxiety. If they persist in disobeying Allah, the Exalted, they will misdirect their frustrations towards the wrong individuals and circumstances in their lives, such as their relatives, attributing their stress to them. By eliminating these positive influences, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even suicidal ideation. This pattern is particularly noticeable among those who consistently misuse the blessings they have been granted, like the affluent and famous, who, despite their apparent enjoyment of material wealth, still struggle with mental health issues. Chapter 9 At Tawbah, verse 55:

“So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls be destroyed while they are disbelievers.”

As warned by the end of this verse, those who persist on the disobedience of Allah, the Exalted, thereby failing to support their verbal declaration of faith in Him through actions, are in great danger of losing their faith. Much like a plant that deteriorates due to a lack of essential nutrients, such as sunlight, resulting in its decline and eventual demise, an individual's faith can similarly diminish and ultimately vanish if it is not supported by acts of obedience.

Allah, the Exalted, then highlights more bad characteristics of hypocrisy which must be avoided, as a person will unite in the hereafter with those they imitate in this world. This has been warned in a Hadith found in Sunan Abu Dawud, number 4031. Chapter 9 At Tawbah, verse 56:

“And they swear by Allah that they are from among you while they are not from among you…”

The hypocrites lied and betrayed their promises and trusts with Allah, the Exalted, and the muslims. In a Hadith recorded in Sahih Bukhari, number 2749, the Holy Prophet Muhammad, peace and blessings be upon him,

identified three indicators of a hypocrite. The first trait is that they lie when they speak. This implies that they frequently engage in lying and deceit. Lying is impermissible, regardless of whether it is a minor falsehood, often referred to as a white lie, or if one lies in jest. All forms of lying are prohibited. Indeed, the individual who lies to amuse others, with no intention to deceive, has been cursed three times in a Hadith found in Jami At Tirmidhi, number 2315.

Another common falsehood that people often propagate, believing it to be harmless, is lying to children. This is unequivocally a sin, as indicated by Hadiths such as the one in Sunan Abu Dawud, number 4991. It is sheer folly to lie to children, as they will merely emulate this sinful behavior from the adults who lie to them. Acting in this way teaches children that lying is permissible, which contradicts the principles of Islam. Lying is only acceptable in very rare and extreme circumstances, such as when it is necessary to safeguard the life of an innocent individual.

It is crucial to refrain from lying, as one Hadith found in Jami At Tirmidhi, number 1971, states that it leads to other transgressions, including backbiting and slandering others. Such conduct can lead one to the brink of Hell. When an individual persists in lying, they are recorded by Allah, the Exalted, as a significant liar. It does not require scholarly insight to foresee the fate of a person on Judgement Day who has been documented by Allah, the Exalted, as a great liar.

All Muslims yearn for the companionship of Angels. However, when an individual engages in lying, they are deprived of this divine company.

Indeed, the foul odor emitted from the mouth of a liar drives the Angels to distance themselves by a mile. This is corroborated in a Hadith recorded in Jami At Tirmidhi, number 1972.

Those who persist in falsehood will discover that it taints their intentions, leading them to perform righteous deeds for motives other than seeking the pleasure of Allah, the Exalted. Consequently, this results in a loss of rewards in both this world and the Hereafter, as warned in a Hadith found in Jami At Tirmidhi, number 3154. Furthermore, it will also corrupt their actions, as physical sins increase when one's tongue becomes accustomed to lying.

The subsequent trait of hypocrisy highlighted in the primary Hadith is the betrayal of trusts. This encompasses all trusts bestowed upon an individual by Allah, the Exalted, as well as by fellow human beings. Every blessing one possesses is a trust from Allah, the Exalted. The only means to honor these trusts is by utilizing the blessings in manners that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. By adhering to this guidance, one ensures the acquisition of further blessings, as this exemplifies true gratitude and it leads to peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]…”

The trust established between individuals is crucial to uphold. Those who are entrusted with another person's possessions must not misuse them and should only utilize them in accordance with the owner's wises. One of the most significant forms of trust among individuals is the confidentiality of conversations, unless there is a clear advantage in disclosing information to others. Regrettably, this principle is frequently neglected among Muslims. It is essential for one to treat others how they themself desire to be treated by people.

Furthermore, these trusts extend to individuals under one's guardianship, such as dependents. A Muslim is obligated to honor these trusts by upholding the rights of these individuals in line with Islamic teachings. For instance, it is a parent's responsibility to motivate their children to learn, comprehend, and implement the teachings of the Holy Quran and the practices of the Holy Prophet Muhammad, peace and blessings be upon him.

The ultimate indication of hypocrisy highlighted in the primary Hadith being discussed is the violation of one's promises. The most significant promise a Muslim has made is with Allah, the Exalted, which was established upon accepting Him as their Lord and God. This commitment entails adhering to His commands, avoiding His prohibitions, and confronting fate with patience, as instructed by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

All other commitments made with individuals must also be honored, unless there is a legitimate reason, particularly those made by a parent to their children. Failing to keep promises only instills negative values in children and leads them to think that dishonesty is an acceptable trait. In a Hadith recorded in Sahih Bukhari, number 2227, Allah, the Exalted, states that He will oppose anyone who makes a promise in His name and subsequently breaks it without a valid justification. How can someone who has Allah, the Exalted, as an adversary on Judgement Day hope to achieve success? It is generally wiser to avoid making promises to others whenever feasible. However, when a promise is made, one must exert considerable effort to ensure its fulfillment.

One of the reasons why someone adopts hypocritical behaviour, by failing to support their verbal declaration of faith in Allah, the Exalted, with actions, is due to fear of losing out on fulfilling their worldly desires. Chapter 9 At Tawbah, verse 56:

"And they swear by Allah that they are from among you while they are not from among you; but they are a people who are afraid."

This fear will cause one to flee from the obedience of Allah, the Exalted. As a result, they will misuse the blessings they have been granted in order to fulfil their worldly desires. Chapter 9 At Tawbah, verse 57:

"If they could find a refuge or some caves or any place to enter [and hide], they would turn to it while they run heedlessly."

The root of the fear that causes one to flee from the obedience of Allah, the Exalted, is weakness of faith. A robust faith is therefore essential for maintaining a commitment to obey Allah, the Exalted, in every circumstance, whether in times of prosperity or adversity. This strong faith is cultivated through comprehending and applying the explicit signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, yields tranquility in both this life and the hereafter. Conversely, individuals who lack knowledge of Islamic principles frequently possess a fragile faith, rendering them more susceptible to deviating from obedience, particularly when their personal inclinations conflict with divine directives. This deficiency in understanding can obscure the reality that relinquishing their desires in favor of adhering to the obedience of Allah, the Exalted, is crucial for achieving peace in both worlds. Consequently, it is imperative for individuals to fortify their faith by pursuing Islamic knowledge and implementing it in practice, thereby ensuring their unwavering obedience to Allah, the Exalted, at all times. This entails appropriately utilizing the blessings bestowed upon them, as delineated by Islamic teachings, ultimately fostering a harmonious mental and physical state and the correct prioritization of all facets of their lives.

In the eighth year following the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, during the distribution of the spoils from the Battle of Hunayn, a hypocrite named Dhu Al Khuwaysira remarked that the Holy Prophet Muhammad, peace and blessings be upon him, was not being just. This angered the Holy Prophet Muhammad, peace

and blessings be upon him, who responded by questioning who would act justly if he did not. When Umar Bin Khattab, may Allah be pleased with him, requested permission to kill this blatant hypocrite, the Holy Prophet Muhammad, peace and blessings be upon him, denied him, stating that this man would eventually lead a rebellious group that would enter and exit the faith of Islam like an arrow that strikes and leaves its target. He concluded by saying that when these individuals recite the Holy Quran, it does not go beyond their throats, indicating that it does not reach their spiritual hearts. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 492-493.

In this regard, Allah, the Exalted, revealed chapter 9 At Tawbah, verse 58:

"And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry."

This has been discussed in Imam Wahidi's, Asbab Al Nuzul, 9:58, Page 88.

This is the outcome of the muslim who is pleased with Islam in times of ease as their worldly desires are fulfilled but becomes enraged with Islam when their worldly desires are contradicted, such as when their worldly supplication are not fulfilled. Chapter 22 Al Hajj, verse 11:

“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost [this] world and the Hereafter. That is what is the manifest loss.”

As a result of their behaviour, they will persist on the disobedience of Allah, the Exalted. Consequently, they will experience an imbalance in their mental and physical well-being, leading to a disorganization of their relationships and responsibilities in life, ultimately hindering their ability to prepare for their accountability on the Day of Judgement. This situation will result in stress, challenges, and hardships in both worlds, despite any worldly pleasures they may indulge in.

To prevent this mindset and its consequences, a Muslim must recognize that Allah, the Exalted, does not serve them; rather, they are called to serve Him. Those who acknowledge Allah, the Exalted, as their Lord will naturally embrace their role as His servants. A genuine servant does not seek personal gratification, nor do they anticipate that others will cater to their needs. Their primary focus is on pleasing and obeying their Master above all else, including adherence to individuals, personal desires, social media, fashion, and cultural trends. The sole aspiration of a servant is to bring joy to their Master. Furthermore, a servant acknowledges that everything they own, including their very life, is the property of their Creator and Master, Allah, the Exalted. Consequently, they will eagerly utilize all that they have been bestowed in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A true servant comprehends that since Allah, the Exalted, is both their Creator and Lord,

as well as the Creator and Lord of all existence, they cannot attain tranquility of mind while defying Him, for He governs all matters, including the spiritual hearts of individuals, the abode of peace of mind. Therefore, they will diligently endeavor to obey Him by correctly utilizing the blessings they have received, as delineated in Islamic doctrine, for this is the only path to achieving peace of mind in both this world and the hereafter. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives, while also sufficiently preparing for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. If one seeks to have all their worldly desires and prayers answered, they have mistakenly entered the wrong faith, as Islam does not cater to the whims of individuals. Instead, it requires individuals to manage their earthly desires by appropriately utilizing the blessings bestowed upon them, as delineated in Islamic teachings. This practice is essential for attaining peace of mind in both worlds, even if it stands in opposition to the worldly inclinations of individuals. Consequently, one must embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with personal desires. They should conduct themselves like a wise patient who acknowledges and follows the medical guidance of their physician, understanding that it is in their best interest, despite being prescribed unpleasant medications and a stringent dietary regimen. Just as this wise patient will attain optimal mental and physical health, so too will the individual who adheres to and acts upon Islamic teachings. This is due to the fact that only Allah, the Exalted, possesses the knowledge necessary to ensure that a person achieves a harmonious mental and physical condition and appropriately prioritizes everything and everyone in their life, ultimately leading to peace of mind in both worlds.

Chapter 9 At Tawbah, verse 58:

“And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.”

In addition, when one persists on using Islam to obtain their worldly desires, such as through spiritual exercises, then they will adopt this attitude whereby they become enraged when their desires are not fulfilled. In order to avoid this attitude one must avoid acting on alternate sources of religious knowledge and instead adhere strictly to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Indeed, the greater the reliance on these alternative sources, even if they appear to yield positive actions, the less individuals will engage with the two main sources of guidance, which can ultimately lead to misguidance. This concern is emphasized by the Holy Prophet Muhammad, peace and blessings be upon him, who cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in the two sources of guidance will be rejected by Allah, the Exalted. Furthermore, an increased dependence on other sources of religious knowledge may cause individuals to adopt practices that are not aligned with the fundamental teachings of Islam. This gradual deviation acts as a mechanism through which the Devil misleads individuals. For instance, in the pursuit of a worldly desire, such as having a child, a person might be encouraged to engage in certain spiritual practices that contradict Islamic teachings. If this individual is unaware and has become accustomed to following alternative sources of religious knowledge, they may easily succumb to this deception and begin to partake in spiritual activities that directly oppose Islamic principles. Consequently, they may also start to form beliefs about Allah, the Exalted, and the universe that conflict with Islamic teachings, such as the notion that individuals or supernatural entities can dictate their fate, as

their understanding is influenced by sources other than the two primary sources of guidance. Some of these misguided practices and beliefs can lead to outright disbelief, such as involvement in black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim may inadvertently lose their faith due to their tendency to rely on other sources of religious knowledge. Consequently, engaging in religious innovations that lack a foundation in the two primary sources of guidance is akin to pursuing the path of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Adopting the correct behaviour by adhering to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will ensure one understands with certainty that whatever Allah, the Exalted, chooses for them is best, even if the wisdoms behind His choices are not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

And chapter 9 At Tawbah, verse 59:

“If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah; Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah," [it would have been better for them].”

This behaviour will ensure they remain steadfast on obeying Allah, the Exalted, by correctly using the blessings they have been granted as outline in Islamic teachings. This will ensure that they attain a balanced state of mind and body, properly aligning all elements and people in their lives, while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds. This outcome is far better than desiring worldly things, as worldly things have no value without peace of mind. This is obvious when one observes the rich and famous who are plagued with mental health issues despite the many worldly things they possess and the many worldly desires they fulfill.

After mentioning the bad behaviour of the hypocrites when they did not receive wealth from the spoils of war, Allah, the Exalted, outlines who is entitled to receive the obligatory charity. Chapter 9 At Tawbah, verse 60:

“Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.”

The first aspect to consider is that the obligatory charity represents only a small portion of a person's overall income and is given only when a specific threshold is met. One of the reasons for this obligatory charity is to remind Muslims that their wealth does not truly belong to them; if it did, they would be free to use it however they wish. This wealth is a creation and gift from Allah, the Exalted, and must be used in accordance with His commands. In truth, every blessing one has is merely a loan that must be returned to its rightful Owner, Allah, the Exalted. This repayment occurs when individuals use their blessings in ways that are pleasing to Allah, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who fail to understand this truth and act as if their blessings, including their wealth, are theirs to keep, and thus neglect to give their obligatory charity, will face consequences similar to those who do not repay a worldly loan. For example, a Hadith found in Sahih Bukhari, number 1403, warns that a person who fails to donate their obligatory charity will encounter a large, venomous snake that will continuously bite them on Judgment Day. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

In this world, the wealth they fail to share through obligatory charity will eventually become a source of their anxiety and pain, as they have overlooked the fact that Allah, the Exalted, has a claim over the blessings He has granted them. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In fact, the one who fails to donate their obligatory charity will inevitably misuse the blessings they have been granted. As a result, they will end up in a state of mental and physical imbalance, misplacing everything and everyone around them, and failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, even if they enjoy some worldly comforts.

Chapter 9 At Tawbah, verse 60:

“Zakah expenditures are only for the poor and for the needy…”

Generally speaking, this indicates the importance of aiding the needy. In a Hadith recorded in Sahih Muslim, number 6853, the Holy Prophet Muhammad, peace and blessings be upon him, stated that anyone who alleviates the suffering of a Muslim will have a difficulty eased for them by Allah, the Exalted, on the Day of Judgement.

This illustrates that a Muslim is regarded by Allah, the Exalted, in accordance with their actions. Numerous instances of this principle can be found within the teachings of Islam. For example, chapter 2 Al Baqarah, verse 152:

“So remember Me; I will remember you…”

Another instance is referenced in a Hadith located in Jami At Tirmidhi, number 1924. The Holy Prophet Muhammad, peace and blessings be upon

him, counseled that those who extend mercy to others will, in turn, receive mercy from Allah, the Exalted.

A distress is defined as anything that leads an individual into anxiety and hardship. Consequently, anyone who alleviates such distress for another, whether it pertains to worldly matters or religious concerns, for the sake of Allah, the Exalted, will be shielded from adversity on Judgement Day by Allah, the Exalted. This principle has been conveyed in various forms across numerous Hadiths. For instance, the Holy Prophet Muhammad, peace and blessings be upon him, stated in a Hadith found in Jami At Tirmidhi, number 2449, that the individual who provides sustenance to a hungry Muslim will be granted the fruits of Paradise on the Day of Judgement. Similarly, the one who offers a drink to a thirsty Muslim will receive a drink from Paradise by Allah, the Exalted, on the Day of Judgement.

Given that the trials of the hereafter are significantly more severe than those encountered in this world, this reward is reserved for a Muslim until they arrive in the hereafter. This also suggests that a Muslim should prioritize the challenges of Judgement Day over the tribulations of this life. It is essential to remember that the trials of this world are always temporary, less intense, and less far-reaching than the trials of the hereafter. This comprehension will motivate them to diligently pursue the sincere obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, to evade the adversities of the hereafter.

Another thing mentioned in this Hadith is that Allah, the Exalted, will persist in assisting a Muslim as long as they are engaged in helping others. A Muslim must recognize that when they endeavor towards a goal or receive support from another individual to accomplish a specific task, the result may either be successful or result in failure. However, when Allah, the Exalted, extends His assistance to someone in any matter, a successful outcome is assured. It is crucial to understand that this divine support is granted when one provides aid to others in both religious and lawful worldly affairs. Furthermore, a Muslim must offer help to others for the sake of Allah, the Exalted, if they wish to attain this reward. This implies that they should not anticipate, hope for, or request any expressions of gratitude from those they assist. Finally, this divine aid will be in the form which is best for them and at the time which is best for them and therefore does not occur according to their desires.

Consequently, Muslims should, for their own benefit, endeavor to assist others in all virtuous endeavors so that they may receive the help of Allah, the Exalted, in both worlds.

In addition, it is crucial to understand that individuals should always keep in mind that any resources they possess, including wealth, have been bestowed upon them by Allah, the Exalted, as a loan rather than a gift. A loan necessitates repayment to its rightful owner. The manner in which one repays the loan provided by Allah, the Exalted, is by utilizing these resources in ways that are pleasing to Him as outlined in Islamic teachings. Consequently, the individual who assists the needy is merely fulfilling the obligation they owe to Allah, the Exalted. Recognizing this truth will deter them from acting as though they are performing a favor for Allah, the Exalted, or for the person in need. In truth, it is Allah, the Exalted, who has

favored them by granting them worldly blessings and by providing them with the opportunity to earn immense rewards through aiding the needy. Furthermore, the person in need has also conferred a favor upon the donor by accepting their assistance. If every individual in need were to decline the help of others, how would one be able to attain the rewards described in divine teachings? Keeping these considerations in mind will help prevent one from destroying their reward by adopting an inappropriate mindset.

Ultimately, assisting the needy encompasses addressing any lawful needs that an individual may have. This includes emotional, physical, and financial requirements. Therefore, no Muslim, regardless of the number of worldly blessings they possess, can justify refraining from aiding the needy.

Chapter 9 At Tawbah, verse 60:

"…and for those employed to collect [zakah] and for bringing hearts together [for Islam]…"

Some individuals assert that this verse indicates that obligatory charity may be extended to impoverished non-Muslims to demonstrate the compassion and gentle essence of Islam. This act is not considered a bribe, as the charity is not contingent upon their acceptance of Islam. Rather, it is intended to illustrate the benevolent nature of Islam, which advocates kindness towards all, regardless of their beliefs. Conversely, other scholars

contend that this verse pertains to the provision of obligatory charity to newly converted Muslims, aimed at fortifying their faith. This practice was exemplified by the Holy Prophet Muhammad, peace and blessings be upon him, who frequently bestowed greater wealth upon newly converted Muslims to bring joy and contentment to their hearts. For instance, following the siege of Taif, which took place in the eighth year after the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, he allocated the war spoils from the Battle of Hunayn, providing a greater share to the newly converted Muslims to bolster their spirits. Some of the younger Companions from Medina, may Allah be pleased with them, felt overlooked in this instance. Upon hearing this, the Holy Prophet Muhammad, peace and blessings be upon him, called them forth and inquired whether they were dissatisfied with the fact that while others returned home with war spoils, they would return with the Holy Prophet Muhammad, peace and blessings be upon him. They collectively affirmed their satisfaction with this. The Holy Prophet Muhammad, peace and blessings be upon him, further remarked that had he not migrated to Medina, thus becoming a migrant, he would have belonged to the Companions from Medina, may Allah be pleased with them. He stated that if the world were to traverse one valley while the Companions from Medina, may Allah be pleased with them, traversed another, he would undoubtedly choose to journey down the same valley as the Companions from Medina, may Allah be pleased with them. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Page 483 and in Sirat Ibn Hisham, Pages 237-238 and Page 483.

Chapter 9 At Tawbah, verse 60:

"…and for freeing captives [or slaves] and for those in debt…"

The practice of capturing individuals during conflicts and wars to enslave them was prevalent across the known world; thus, Islam could not allow the muslims to be at a disadvantage by forbidding the enslavement of captives in battle. Such a prohibition would lead to a rise in the Muslim slave population while the population of enslaved non-believers would dwindle to nothing. Consequently, Islam implemented measures to enhance the conditions of slaves, ensuring they were treated with the highest regard and compassion. Indeed, Allah, the Exalted, emphasized the importance of treating slaves with kindness, akin to that of family members. For instance, the Holy Prophet Muhammad, peace and blessings be upon him, instructed Muslims to provide their slaves with the same food they consume, to clothe them in garments similar to their own, and to refrain from overburdening them with excessive tasks, instead offering assistance in their daily responsibilities. This guidance is documented in a Hadith recorded in Sahih Muslim, number 4313. Moreover, Islam also took initiatives to abolish slavery entirely by designating the act of liberating a slave as a highly virtuous act, rewarded abundantly. For instance, those who emancipated their slaves for the sake of Allah, the Exalted, were assured liberation from Hell, as noted in a Hadith found in Jami At Tirmidhi, number 1541. Additionally, Islam established the first form of expiation for certain transgressions as the act of freeing a slave. For example, chapter 58 Al Mujadila, verse 3:

"And those who pronounce ẓihār from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allāh is Aware of what you do."

Upon the application of these teachings within Islamic society, individuals in servitude were regarded as family members, leading to the eventual abolition of slavery as it was commonly practiced. Regrettably, various forms of slavery, including financial slavery, persist in certain regions of the world. Consequently, Muslims are obligated to contribute to the total eradication of such practices through their available resources, including financial assistance.

Chapter 9 At Tawbah, verse 60:

“…and for the cause of Allah…”

In this verse, the term 'striving' denotes the act of exerting every possible effort to attain a specific goal. It must not be confused with fighting, which is denoted by the Arabic term 'Qital.' Striving encompasses a broader range of activities and includes all efforts directed towards the service of Allah, the Exalted. An individual who strives for the sake of Allah, the Exalted, demonstrates true commitment to their mission, employing their intellect to evaluate the most effective methods to achieve this objective. They advocate for Islam through both spoken and written communication. Additionally, they utilize all their resources by using them correctly as outlined in Islamic teachings in their efforts to serve Allah, the Exalted. They commit all available resources to advance Islam and mobilize all their capabilities to address any challenges that may arise, and when necessary, they are willing to risk their lives in obedience to Allah, the Exalted. This

comprehensive effort exemplifies striving in the cause of Allah, the Exalted. Their struggle is solely aimed at pleasing Allah, the Exalted, establishing the dominance of His faith, and ensuring the success of His message.

Chapter 9 At Tawbah, verse 60:

"…and for the traveler…"

The traveler symbolizes the outsider navigating through unknown lands. Allah, the Exalted, calls upon Muslims to contribute a share of their wealth to help these individuals in need during their journeys. Those with means are encouraged to show compassion towards these strangers by offering support in various ways, such as providing food, transportation, or protection from any dangers they may encounter while traveling.

As Allah, the Exalted, knows all things, He alone knows best who deserves to receive the obligatory charity and who does not. Therefore, no one is in a position to object to His distribution choice. Chapter 9 At Tawbah, verse 60:

"…an obligation from Allah. And Allah is Knowing and Wise."

Allah, the Exalted, then returns to discussing the hypocrites and their bad behaviour. Chapter 9 At Tawbah, verse 61:

“And among them are those who abuse the Prophet and say, "He is an ear."…”

They claimed this as the Holy Prophet Muhammad, peace and blessings be upon him, would accept their word without questioning them as he hoped showing them mercy and softness would encourage them to sincerely repent from their hypocrisy. Chapter 9 At Tawbah, verse 61:

“…Say, "[It is] an ear of goodness for you…"”

For instance, during the sixth year following the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, a minor dispute arose between two Companions, may Allah be pleased with them, as they were returning from an expedition. Seizing this moment, the leader of the hypocrites, Abdullah Bin Ubayy, sought to instigate further discord by asserting that the migrants from Mecca, may Allah be pleased with them, were merely a source of trouble and even went so far as to threaten the expulsion of the Holy Prophet Muhammad, peace and blessings be upon him, along with the Companions, may Allah be pleased with them, from Medina. A young boy, Zayd Bin Arqam, may Allah be pleased with him,

overheard these malicious remarks and conveyed them to the Holy Prophet Muhammad, peace and blessings be upon him. Abdullah Bin Ubayy was called upon but vehemently swore that he had never uttered such words. Consequently, the Holy Prophet Muhammad, peace and blessings be upon him, chose not to take any further action. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Pages 213-215.

Chapter 9 At Tawbah, verse 61:

“…Say, "[It is] an ear of goodness for you that believes in Allah…"”

This indicates that when one truly believes in Allah, the Exalted, and strives to obey Him, they will inevitably fulfil the rights of people, an aspect of which is to show leniency to others. In fact, the one who shows mercy to others for the sake of Allah, the Exalted, will be shown mercy by Allah, the Exalted. This has been advised in a Hadith found in Sunan Abu Dawud, number 4941. Conversely, those who do not correctly believe in Allah, the Exalted, will disobey Him by misusing the blessings He has granted them. As a result, they will fail to fulfil the rights of people and treat them harshly. Individuals who inflict harm upon others will face justice on Judgement Day, even if they evade accountability in this life. The oppressor will be required to allocate their virtuous deeds to their victims, and if needed, they will carry the burden of their victim's sins until justice is established. This may lead to the oppressor experiencing damnation in Hell on Judgement Day, irrespective of their observance of the rights of Allah, the Exalted. This crucial admonition is highlighted in a Hadith from Sahih Muslim, number 6579. In order to avoid this outcome one must support their verbal

declaration of faith in Allah, the Exalted, with actions by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure that individuals attain a balanced state of mind and body, aligning all facets of their lives and getting ready for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. In addition, this behaviour will ensure they fulfil the rights of people, thereby treating them with mercy and kindness. This will cause the spread of justice and peace within society. Chapter 9 At Tawbah, verse 61:

"…Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you…""

In addition, this verse encourages muslims to follow the Holy Prophet Muhammad, peace and blessings be upon him, by always thinking well of others. Indeed, interpreting situations negatively frequently results in harmful behaviors, including backbiting and slander. A Muslim ought to strive to interpret circumstances positively whenever feasible, thereby extending the benefit of the doubt to others. Sadly, a negative mindset can impact individuals from the familial level to the national scale. For instance, how often has a nation engaged in warfare based on mere assumptions and suspicions? The overwhelming majority of scandals reported in the media stem from such assumptions. Furthermore, legislation has been enacted that endorses the reliance on assumptions and suspicions. This attitude often results in broken relationships, as individuals with this mindset tend to perceive others as criticizing them through their words or actions. Consequently, this hinders one from accepting advice from others, as they may feel they are merely being ridiculed by the advisor, and it also discourages one from offering advice, believing that the recipient will disregard their input. Additionally, an individual may avoid advising

someone with a negative mindset, fearing it will only provoke an argument. This situation can lead to further negative characteristics, such as bitterness.

It is crucial for Muslims to recognize that even if they suspect someone is criticizing them, they should still be open to accepting advice grounded in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

Consistently interpreting situations in a negative light can also give rise to a significant mental health issue known as paranoia. Those who develop paranoia tend to constantly suspect others of evil intentions. This can be profoundly damaging to relationships, such as between spouses.

One ought to endeavor to perceive situations positively whenever feasible, as this fosters a constructive mentality. Furthermore, a positive mindset cultivates healthy relationships, emotions, and a sense of unity. In contrast, consistently interpreting circumstances negatively promotes a tendency to think and behave adversely towards others, even in instances of commendable behavior. Such an outlook hinders the fulfillment of others' rights, a duty that has been mandated by Allah, the Exalted. Chapter 49 Al Hujurat, verse 12:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin…”

Chapter 9 At Tawbah, verse 61:

“…Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you…"”

The Holy Prophet Muhammad, peace and blessings be upon him, is specifically a mercy for the true believers as they are the only ones who will sincerely obey him thereby practically implementing his traditions and the Holy Quran which was revealed to him. This will ensure they obtain a balanced mental and physical state, harmonizing all aspects of their lives while preparing them for their accountability on the Day of Judgement. Consequently, this behavior will foster tranquility in both worlds. Whereas, those who fail to support their verbal declaration in him with actions will fail to practically follow in his footsteps, even though they claim to love and respect him. This will cause them to persist on misusing the blessings they have been granted. As a result, they will experience a lack of mental and physical harmony, they will misplace everything and everyone within their life and fail to prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, regardless of any earthly pleasures they might enjoy. In order to avoid this outcome one must practically follow in his footsteps. This involves modeling one's character on the blessed character of the Holy Prophet Muhammad, peace and blessings be upon him. This will cause them to cultivate positive traits such as patience, gratitude, and generosity, while discarding negative traits

like envy, pride, and greed. This practice will facilitate the attainment of peace of mind, as embracing positive characteristics leads to peace of mind. Furthermore, learning and embodying the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, will ensure that one accurately represents him to the broader community. Those who neglect this responsibility risk misrepresenting him, which may deter both non-Muslims and fellow Muslims from engaging with and practicing Islamic teachings. Such misrepresentation can also lead to criticism of the Holy Prophet Muhammad, peace and blessings be upon him, particularly when the negative behaviors of some Muslims are observed. These muslims will be held accountable for this abuse and criticism as they are the cause of it. Chapter 9 At Tawbah, verse 61:

"…And those who abuse the Messenger of Allah - for them is a painful punishment."

One must therefore ensure they correctly represent Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, to the outside world in order to avoid this punishment.

Moreover, similar to previous nations that professed love for their Holy Prophets, peace be upon them, yet failed to follow them in practice and as a result will not unite with them in the hereafter, Muslims who do not actively adhere to the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, will not be united with him in the hereafter. Instead, individuals will be associated with those whom they have emulated

in this life. This principle is supported by a Hadith recorded in Sunan Abu Dawud, number 4031.

As discussed earlier, those who behave hypocritically are good at talking in order to convince people of their good characteristics and intentions yet always fail to support their words with actions. Chapter 9 At Tawbah, verse 62:

“They swear by Allah to you to satisfy you…”

This shows that they are more concerned with pleasing people than pleasing Allah, the Exalted. The one who performs good deeds for any reason other than to please Allah, the Exalted, will gain no reward from Him in both worlds. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. It is important to note that one’s intention is the inward foundation of Islam, just like earning and utilizing the lawful is the outside foundation of Islam. If the foundation is tainted, then everything that arises from it will also be tainted and consequently rejected by Allah, the Exalted, regardless of the deeds performed. It does not require scholarly insight to foresee the fate of those who conduct themselves in this manner on the Day of Judgement. Therefore, one must consistently rectify their intentions to ensure that their actions are aimed at pleasing Allah, the Exalted. Chapter 9 At Tawbah, verse 62:

"…But Allah and His Messenger are more worthy for them to satisfy, if they should be believers."

Therefore, real belief requires one to aim to please Allah, the Exalted, in all their words and actions. Thins involves correctly using the blessings they have been granted as outlined in Islamic teachings. This will help them achieve a harmonious balance of mind and body, aligning all aspects and individuals in their lives, while effectively getting ready for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Whereas, the one who behaves hypocritically and acts in order to please others proves their lack of belief in Allah, the Exalted, even if they claim otherwise. As a result, they will misuse the blessings they have been granted. As a result, every facet of their life, including family, friends, career, and wealth, will turn into a source of anxiety. If they persist in ignoring the directives of Allah, the Exalted, they are likely to misdirect their frustrations towards unsuitable targets, like their relatives, for their unhappiness. By cutting off these beneficial influences in their lives, they will only worsen their mental health struggles, which could lead to depression, substance abuse, and even thoughts of suicide. This outcome becomes clear when one looks at those who continually misuse the blessings they have received, such as the wealthy and famous, even if they enjoy some worldly luxuries. In fact, as warned by the next verse, this person is in great danger of losing the weak faith they possess. It is essential to recognize that faith resembles a plant that requires sustenance from acts of obedience to thrive and endure. Just as a plant lacking vital resources like sunlight will perish, a person's faith can also perish without the support of obedient deeds. Chapter 9 At Tawbah, verse 63:

“Do they not know that whoever opposes Allah and His Messenger - that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace.”

In general terms, on the Day of Judgement, Allah, the Exalted, will not grant forgiveness for disbelief, as it would undermine the essential purpose of existence on Earth. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

If all students were granted a passing grade irrespective of their actual performance, the examination would forfeit its intended purpose. The primary objective of an examination is to distinguish between individuals who merit passing and those who do not. In a similar vein, if Allah, the Exalted, permitted disbelievers to enter Paradise alongside believers, it would establish an inequitable equality between the two groups, thereby contradicting the fundamental principles of justice and fairness. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

Although Allah, the Exalted, embodies infinite Mercy, His compassion does not undermine His justice and fairness, as such behaviour would lead to unacceptable conduct, which He is entirely devoid of. A judge in this world would face severe criticism and be removed from their position if they were to pardon every offender without imposing any repercussions. Therefore, it is unreasonable to expect such actions from Allah, the Exalted, who stands as the ultimate Judge.

Achieving success in life generally necessitates considerable effort and resolve, such as the journey of becoming a doctor. Given that entry into Paradise represents a far greater achievement than any earthly success, it similarly demands a certain degree of struggle. The fundamental requirement for entering Paradise is faith, even if one has committed sins while upholding that faith.

Furthermore, disbelief constitutes a blatant act of rebellion against one's Creator and Sustainer, and it represents a denial of the very purpose for which one was created. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

Those who reject their Creator, Allah, the Exalted, therefore deserve His rejection on the Day of Judgement. Similarly, individuals who fail to fulfil

their intended purpose are worthy of being cast aside on that Day, akin to a device that does not execute its designated function and is deemed a failure, thus discarded.

A non-Muslim endures eternal punishment in Hell because their fleeting existence on Earth is overshadowed by their disbelief in Allah, the Exalted, which contradicts His eternal Oneness. Consequently, the ramifications of this disbelief are also everlasting in the afterlife.

Furthermore, one should not be misled into believing that because the forgiveness of Allah, the Exalted, is boundless, He should also pardon disbelief. Genuine forgiveness for all transgressions is bestowed only upon those who acknowledge the Oneness of Allah, the Exalted. Denying His Oneness equates to rejecting the concept of His infinite mercy, as it suggests that forgiveness can be obtained from entities other than Allah, the Exalted. Therefore, an individual must either embrace the Oneness of Allah, the Exalted, and the limitless nature of His forgiveness, or they will fail to recognize His Oneness and, consequently, the vastness of His mercy. If they do not accept His boundless forgiveness and mercy, it will remain inaccessible to them, and they will persist in their disbelief unless they genuinely repent.

Moreover, an individual who opts for disbelief has the capacity to sway others towards a similar choice, as their stance may be perceived as a form of freedom, despite its inherent deception. In contrast, genuine freedom fosters inner tranquillity, and those who continue to oppose Allah, the Exalted, by misappropriating the blessings bestowed upon them will not

attain such tranquillity. Rather, they will experience mental and physical disarray, leading to a misalignment of priorities and relationships in their lives. This will result in stress, challenges, and suffering in both this world and the hereafter, irrespective of any material comforts they may enjoy. Nevertheless, since this conduct can be portrayed as freedom, it may attract numerous adherents. Consequently, a person who disbelieves in Allah, the Exalted, has the potential to guide many others towards the same decision, ultimately confronting the consequences of their choices in the afterlife. Chapter 4 An Nisa, verse 48:

"…And he who associates others with Allah has certainly fabricated a tremendous sin."

Ultimately, since all that exists is under the ownership and authority of Allah, the Exalted, it is crucial for individuals to comply with His commandments. Just as one may incur penalties for violating the laws of a nation, neglecting the divine regulations established by the Creator will result in difficulties both in this life and the afterlife. While a person may opt to leave an undesirable country, they cannot evade the dominion of Allah, the Exalted. Although individuals might strive to alter societal norms, they cannot change the divine laws set forth by Allah, the Exalted. Just as a homeowner establishes the rules for their residence, the universe is owned and governed by Allah, the Exalted, who alone determines its laws without requiring human consent. Thus, adhering to these divine regulations is essential for personal advantage. Those who comprehend this reality will obey the commands of Allah, the Exalted, by seeking to utilize the blessings He has granted them as outlined in Islamic teachings. Individuals can choose to appreciate the wisdom behind the commands and prohibitions of Allah, the Exalted, acknowledging their significance in

promoting personal and societal welfare, or they can yield to their desires and disregard Islamic teachings. However, those who ignore Islamic principles must be ready to confront the repercussions of their actions in this life and the next, as no amount of objections or grievances will protect them from the consequences. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

As the hypocrites failed to support their verbal declaration of faith in Allah, the Exalted, with actions, they lived in constant fear that the Holy Quran would expose their bad intentions and behaviour to the rest of society. Chapter 9 At Tawbah, verse 64:

“They hypocrites are apprehensive lest a chapter of the Quran be revealed about them, informing them of what is in their hearts…”

Those who adopt insincerity towards Allah, the Exalted, and thereby perform good deeds for the sake of worldly gain, such as fame and leadership, will eventually be exposed by Allah, the Exalted, one way or another, sooner or later. This outcome is obvious when one observes the

hypocritical people within their society and history, who were exposed and disgraced. The individuals whom they sought to satisfy will subsequently condemn and despise them. As a result, they will not gain the worldly things they intended, such as fame and leadership and they will not please people nor will they please Allah, the Exalted. In addition, their behaviour will cause them to misuse the blessings they have been granted. As a result, every facet of their life, including family, friends, career, and wealth, will become a source of anxiety. If they persist in disobeying Allah, the Exalted, they may wrongly attribute their stress to others, like their friends, instead of recognizing the true source. By distancing themselves from these positive influences, they risk worsening their mental health, which could lead to depression, substance abuse, and even thoughts of suicide. This outcome is particularly noticeable among those who continually misuse the blessings they have, such as the wealthy and famous, who, despite enjoying material comforts, are plagued with mental health issues. In addition, their hypocritical behaviour will prevent them from fulfilling the rights of people, which will cause people to dislike them even more. Chapter 9 At Tawbah, verse 64:

"…Say, "Mock [as you wish]; indeed, Allah will expose that which you fear.""

Whereas, the one who purifies their intention, speech and actions so that they act in order to please Allah, the Exalted, will correctly use the blessings they have been granted. This will assist them in attaining a harmonious equilibrium between mind and body, aligning all facets and individuals in their lives, while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. In addition, this behaviour will ensure they fulfil the rights of

people, which will cause the spread of love, peace, unity and justice within society.

During the journey to Tabuk, a hypocrite derided the Holy Prophet Muhammad, peace and blessings be upon him, and mocked his assertion that Islam would ultimately prevail in Syria. Allah, the Exalted, revealed this to the Holy Prophet Muhammad, peace and blessings be upon him, and upon inquiring about the hypocrite's remarks, he replied that he was merely indulging in frivolous conversation and jesting. In this regard, Allah, the Exalted, revealed chapter 9 At Tawbah, verses 65-66:

“And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allāh and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.”

This has been discussed in Imam Wahidi’s, Asbab Al Nuzul, 9:65, Page 89.

In general, a Muslim may inadvertently mock Islam by professing love and respect for Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, while simultaneously failing to comprehend and implement the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Historically, even

past nations have asserted their belief and love for Allah, the Exalted, and their Holy Prophets, peace be upon them; however, such claims are deemed unacceptable by Allah, the Exalted, as they did not substantiate their verbal assertions with acts of obedience to Him. In Islam, words devoid of corresponding actions hold minimal significance. Consequently, a Muslim should refrain from mocking Islam by ensuring that their verbal affirmations of faith are accompanied by appropriate actions; otherwise, they risk departing from this world without their faith. Chapter 9 At Tawbah, verse 66:

"Make no excuse; you have disbelieved after your belief…"

This illustrates that faith resembles a plant that requires sustenance through acts of obedience in order to thrive and endure. Just as a plant that does not receive essential nourishment, like sunlight, will perish, so too can an individual's faith perish if it is not nurtured through acts of obedience.

In addition, one can mock Islam, like the hypocrites did, by adopting wishful thinking. Wishful thinking is characterized by a persistent disregard for the commands of Allah, the Exalted, while simultaneously anticipating His mercy and forgiveness in both this life and the hereafter. Such an attitude holds no significance within the framework of Islam. Chapter 57 Al Hadid, verses 14-15:

"The hypocrites will call to the believers [on Judgement Day], "Were we not

with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah. And the Deceiver deceived you concerning Allah. So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination.”

In contrast, genuine hope entails a commitment to obeying Allah, the Exalted, which necessitates the proper utilization of the blessings bestowed upon individuals in accordance with Islamic principles. Only then can one rightfully hope for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is elaborated upon in a Hadith recorded in Jami At Tirmidhi, number 2459. Consequently, it is imperative to recognize this difference and to cultivate authentic hope in the mercy and forgiveness of Allah, the Exalted, while steering clear of wishful thinking, which is devoid of value in Islam.

Finally, a muslim can mock Islam when they criticise its commands, prohibitions and advice as they fail to observe their wisdoms due to their ignorance. A muslim must acknowledge their ignorance and short sightedness and therefore accept that as Allah, the Exalted, knows all things, He alone knows what is best for everyone, even if this is not obvious to them. This attitude will ensure one avoids mocking the teachings of Islam whenever their worldly desires are contradicted. Whereas, the one who fails to acknowledge their limitations and instead behaves as if they and the rest of society know better than Allah, the Exalted, may find that their mocking of Islamic teachings leads them to disbelief and punishment in both worlds. Chapter 9 At Tawbah, verses 65-66:

“And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief…”

In this world, their attitude will cause them to misuse the blessings they have been granted. Consequently, they will face a deficiency in mental and physical balance and they will misplace everything and everyone within their life. This will result in stress, challenges, and hardships in both worlds, despite any worldly pleasures they may indulge in. As their behaviour will prevent them from preparing correctly for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse.

But as always, as long as one is alive, the door of repentance is open. Chapter 9 At Tawbah, verse 66:

“…If We pardon one faction of you…”

True repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and from anyone who has been wronged, as long as it does not create further issues. A person must sincerely promise to avoid committing the same or similar sins and to restore any rights that have been violated regarding Allah, the Exalted, and others. Additionally, they should continue to faithfully obey Allah, the Exalted, by using the blessings

He has granted them in line with Islamic teachings. But if one fails to sincerely repent and instead persists on their hypocrisy then they will face the consequences of their choice in both worlds. Chapter 9 At Tawbah, verse 66:

“…We will punish another faction because they were criminals.”

Allah, the Exalted, then warns muslims to avoid the companionship of hypocritical people who fail to support their verbal declaration of faith in Him with actions. Chapter 9 At Tawbah, verse 67:

“The hypocrite men and hypocrite women are of one another…”

According to a Hadith found in Sunan Abu Dawud, number 4833, people emulate the behavior of their companions. This implies that people may inadvertently adopt the characteristics, both virtuous and negative, of those they spend time with. Therefore, it is crucial for a Muslim to pursue the company of individuals who practically obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, so that they are also motivated to remain obedient to Allah, the Exalted. But if one persists on accompanying hypocritical people who fail to support their verbal declaration of faith in Allah, the Exalted, with actions, they will inevitably adopt their negative characteristics. Chapter 9 At Tawbah, verse 67:

“The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right…”

They behave in this manner as the teachings of Islam, which commands good and forbids evil, contradicts their desires. In general, when a person chooses a different path than their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal desires over the teachings of Allah, the Exalted. Consequently, this may result in criticism aimed at those who steadfastly uphold their faith, often from family members.

Moreover, societal influences like social media, fashion trends, and cultural norms often place pressure on those who uphold Islamic values. The promotion of Islam is frequently viewed as an obstacle to their ambitions for wealth and social standing. Industries that Islam critiques typically oppose the incorporation of Islamic principles and discourage Muslims from acting on their faith. This significantly fuels the prevalent anti-Islamic sentiments observable on various platforms, including social media.

Furthermore, those who strive to adhere to Islamic teachings, which advocate for moderation in personal desires and the responsible enjoyment of the blessings bestowed upon them, are often met with negative responses from individuals who indulge in excess—acting on their impulses without any restraint, a behavior that Islam deems as animalistic. These

individuals frequently attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, trying to lure them into a lifestyle characterized by unchecked desires. They often target specific elements of Islam, such as the dress code for women, to undermine its appeal. Nevertheless, perceptive individuals can easily see through the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may take issue with the Islamic dress code for women, they do not subject other significant professions, like law enforcement, military, healthcare, education, and business, to the same level of scrutiny. This selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, underscores the fragility and lack of depth in their arguments. Ultimately, it is the core principles of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any manner possible. Chapter 9 At Tawbah, verse 67:

"The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right…"

In every circumstance, an individual must unwaveringly commit themselves to the sincere obedience of Allah, the Exalted, recognizing that such dedication will grant them serenity and protect them from the negative influences of others, even if this protection is not immediately visible. Their loyalty to Allah, the Exalted, will ensure that they make proper use of the blessings granted to them. This practice will aid them in achieving a harmonious mental and physical state, allowing them to effectively organize all elements and individuals in their lives while also preparing for their accountability on the Day of Judgement. Consequently, this behavior will foster tranquility in both worlds. As a result, they will be rightly guided

through every situation they face, whether in times of ease or difficulty, thus enhancing their peace of mind and guaranteeing they receive boundless rewards in both worlds.

In contrast, choosing to ignore the commands of Allah, the Exalted, in pursuit of others' approval will inevitably lead to a loss of inner tranquility, as such actions will encourage the misuse of the blessings He has bestowed upon them. As a result, they will find themselves in a condition of mental and physical chaos, they will misplace everything and everyone around them, thereby leaving them unprepared for their accountability on the Day of Judgement. This will lead to stress, challenges, and difficulties in both this life and the next, irrespective of the material comforts they may enjoy.

To uphold a resolute mindset, one must strive to nurture a strong faith. A strong faith is crucial for staying devoted to obeying Allah, the Exalted, in every situation, whether in times of ease or adversity. This unwavering faith is developed through comprehending and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience to Allah, the Exalted, brings tranquility in this life and the hereafter. On the other hand, those who are unaware of Islamic principles will have a fragile faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This lack of knowledge can cloud their understanding that surrendering their desires in favor of adhering to the commands of Allah, the Exalted, is essential for attaining peace in both worlds. Thus, it is vital for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to

Allah, the Exalted, at all times. This involves utilizing the blessings they have received in line with Islamic teachings, ultimately fostering a balanced mental and physical state and appropriately prioritizing all facets of their lives.

As Islamic teachings contradict the desires of hypocritical people, they refuse to correctly use the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. Chapter 9 At Tawbah, verse 67:

"…They enjoin what is wrong and forbid what is right and close their hands…"

As a result, every part of their life, including family, friends, work, and money, will become a source of worry. If they continue to ignore Allah, the Exalted, they will wrongly attribute their stress to others, like family members, instead of recognizing the true source. By distancing themselves from positive influences, they risk their mental health, which can lead to depression, substance abuse, and even thoughts of suicide. This pattern is particularly clear among those who persist on misusing the blessings they have been granted, like the wealthy and famous, who, despite enjoying material comforts, are drowned in mental health issues. Additionally, as their behavior prevents them from fulfilling the rights of others, they help spread injustice and corruption in society.

Chapter 9 At Tawbah, verse 67:

"…They enjoin what is wrong and forbid what is right and close their hands…"

Furthermore, their profound avarice distances them from Allah, the Exalted, alienates them from society, and draws them nearer to Hell. This warning is articulated in a Hadith located in Jami At Tirmidhi, number 1961. They exhibit disdain when others engage in charitable giving, as their greed becomes evident to those around them. Additionally, they discourage others from contributing to charity, as they resent the societal recognition of generosity in others. Consequently, they consistently attempt to dissuade individuals from donating by presenting unfounded arguments, such as branding charitable organizations as fraudulent. Such individuals ought to be disregarded, for Allah, the Exalted, evaluates people based on their intentions, a principle affirmed in a Hadith found in Sahih Bukhari, number 1. Therefore, even if the wealth they donate does not reach the impoverished, as long as a person contributes through a reputable and established charity, they will be rewarded in accordance with their intentions.

As Allah, the Exalted, alone controls the affairs of the universe, including the spiritual hearts of people, the abode of peace of mind, He therefore alone decides who obtains peace of mind and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And the one who forgets Allah, the Exalted, by persisting on His disobedience by misusing the blessings He has granted them, will therefore not gain peace of mind, even if they obtain and enjoy worldly luxuries. This outcome is obvious when one observes the rich and famous. Chapter 9 At Tawbah, verse 67:

“…They have forgotten Allah, so He has forgotten them [accordingly]…”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

If one persists on their hypocrisy, by failing to support their verbal declaration of faith in Allah, the Exalted, with actions, they will misuse the blessings He has granted them. As a result, they will live in a state of mental and physical imbalance and misplace everything and everyone within their life. This will prevent them from achieving peace of mind in both worlds, even if they enjoy some worldly luxuries. Chapter 9 At Tawbah, verse 67:

"…Indeed, the hypocrites - it is they who are the defiantly disobedient."

And the punishment in the hereafter is far worse than anything they will experience in this world, if they fail to sincerely repent and reform their behaviour. Chapter 9 At Tawbah, verse 68:

"Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment."

In addition, this verse warns against adopting a hypocritical attitude whereby one fails to support their verbal declaration of faith in Islam with actions, as it can lead to losing one's faith, as a muslim will never reside in Hell forever. It is crucial to understand that faith is akin to a plant that needs nurturing through acts of obedience to flourish and withstand difficulties.

Just as a plant deprived of essential elements, such as sunlight, will wither away, an individual's faith can also die if it is not supported by acts of obedience.

Chapter 9 At Tawbah, verse 68:

“Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.”

Generally speaking, on the Day of Judgement, Allah, the Exalted, will not offer forgiveness for disbelief, as this would undermine the essential purpose of life on Earth. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

If all students received a passing grade no matter how they performed, the exam would fail to serve its purpose. The primary goal of an exam is to distinguish between those who should pass and those who should not. Similarly, if Allah, the Exalted, permitted non-believers to enter Paradise

with believers, it would create an unfair equality between the two groups, thereby compromising the fundamental principles of justice and fairness. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

Even though Allah, the Exalted, shows infinite Mercy, His kindness does not undermine His justice and fairness, as that would lead to unacceptable behaviour, which He is entirely free from. A judge in this world would face severe criticism and would likely lose their position if they were to forgive every wrongdoer without applying any penalties. Therefore, it is unreasonable to expect such actions from Allah, the Exalted, who is the ultimate Judge.

Achieving success in life usually demands considerable effort and resolve, similar to the journey of becoming a doctor. Since entering Paradise represents a much greater achievement than any earthly success, it also requires a certain degree of struggle. The fundamental requirement for entering Paradise is faith, even if one has sinned while holding onto that faith.

Additionally, disbelief is a clear act of rebellion against one's Creator and Sustainer, and it represents a rejection of the very reason for which one was created. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

Those who reject their Creator, Allah, the Exalted, deserve His rejection on the Day of Judgement. Similarly, those who do not fulfil their purpose of creation will be discarded on that Day, much like a device that fails to fulfil its purpose of creation is seen as a failure, thus discarded.

In addition, a non-Muslim faces eternal punishment in Hell because their short life on Earth is overshadowed by their disbelief in Allah, the Exalted, which goes against His eternal Oneness. Consequently, the repercussions of this disbelief are also everlasting in the afterlife.

Furthermore, one should not be misled into thinking that because Allah, the Exalted, has infinite forgiveness, He should also forgive disbelief. True forgiveness for all sins is only given to those who acknowledge the Oneness of Allah, the Exalted. To deny His Oneness is to reject the idea of His infinite mercy and forgiveness, as it suggests that forgiveness can be sought from entities other than Allah, the Exalted. Therefore, a person must either accept the Oneness of Allah, the Exalted, and the limitless nature of His forgiveness, or they will fail to recognize His Oneness and, as a result,

the depth of His mercy and forgiveness. If they do not accept His boundless forgiveness, it will remain out of their reach, and they will persist in their disbelief unless they genuinely repent.

Moreover, a person who opts for disbelief can sway others to make the same choice, as their perspective might be seen as a form of freedom, even if it is based on falsehood. Genuine freedom brings about inner peace, and those who continue to disobey Allah, the Exalted, by misusing the blessings they have received will not find peace. Instead, they will face mental and physical imbalance and they will misplace everything and everyone within their life. This will result in stress, challenges, and suffering in both this life and the next, no matter what material wealth they possess. However, since this behaviour can be perceived as freedom by ignorant people who blindly follow others, it may attract many followers. Consequently, a person who denies belief in Allah, the Exalted, has the power to guide many others toward the same decision, ultimately facing the consequences of their choices in the afterlife. Chapter 4 An Nisa, verse 48:

"…And he who associates others with Allah has certainly fabricated a tremendous sin."

In the end, since everything belongs to Allah, the Exalted, it is essential for people to follow His commands. Just like there are penalties for breaking a country's laws, ignoring the divine rules from the Creator will result in difficulties in this life and the next. While someone can leave a country, they cannot escape the authority of Allah, the Exalted. Even if people can change social customs, they cannot change the divine laws set by Allah,

the Exalted. Just as a homeowner makes the rules for their home, the universe is created and ruled by Allah, the Exalted, who defines its laws without needing human consent. Thus, it is crucial to follow these divine rules for personal gain. Those who understand this will obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. People can choose to understand the wisdom in the commands and prohibitions of Allah, the Exalted, recognizing their role in promoting personal and societal well-being, or they can give in to their desires and ignore Islamic teachings. However, those who disregard Islamic principles must be ready to face the consequences of their actions in this life and the next, as no amount of complaints will protect them from the results. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Allah, the Exalted, then reminds all people, especially muslims, to learn vital lessons from the former nations who indulged in their worldly desires. Chapter 9 At Tawbah, verse 69:

“Like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you

enjoyed their portion, and you have engaged in vanities like that in which they engaged…"

As the past nations persisted on misusing these blessings which Allah, the Exalted, had granted them on vain and sinful things it caused them to obtain an unbalanced mental and physical state, it caused them to misplace everything and everyone within their life and prevented them from preparing correctly for their accountability on the Day of Judgement. This led them to stress, trouble and difficulties in both worlds, even though they enjoyed some worldly luxuries. Consequently, all of their endeavours were in vain, as they did not obtain tranquillity in either worlds. Chapter 9 At Tawbah, verse 69:

"…[It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers."

It is essential to recognize that any type of worldly achievement that does not yield peace of mind in both worlds cannot be regarded as genuine success. In truth, pursuing worldly desires that do not lead to peace of mind in both worlds is simply wasting one's time and resources, even if this may not be obvious to them. In reality, peace of mind is what gives worldly things such as family, friends, fame, wealth and career, value. Without peace of mind, all of these things are useless and will only compound one's mental health issues. This is obvious when one observes the rich and famous and how they are plagued with mental health issues despite enjoying worldly things. Chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

Chapter 9 At Tawbah, verse 69:

“Like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged in vanities like that in which they engaged. [It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers.”

It is important to note that this verse does not mention disbelief or sinful behaviour. It instead mentions how the past nations indulged in vain things which prevented them from obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in divine teachings. Therefore, it is important to appreciate that an aspect of righteousness is avoiding vain things, even though vain things are not considered sinful. Indeed, this counsel has been reiterated throughout the Holy Quran. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, to refrain from consuming the fruit of the tree in Paradise and further advised him against even coming near the tree, despite the fact that approaching it was permissible. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

Numerous instances demonstrate that the mere legality of an action does not imply that it is advisable to pursue it, as engaging with the boundaries set by Allah, the Exalted, is not prohibited; only transgressing those boundaries is deemed unlawful. Certain permissible actions, particularly those that are vain, should be shunned as they frequently pave the way to unlawful behavior. For instance, vain discourse, while not classified as sinful, can lead to transgressions such as gossip and lying. Similarly, vain expenditure of resources often results in wastefulness, which is considered a sin. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

The overwhelming majority of individuals who have strayed from the right path have done so through a gradual process. For instance, they initially engaged with unlawful matters without direct involvement, and over time, they were gradually encouraged and tempted to participate in those unlawful activities. For example, an individual who spends time with those who consume alcohol is more likely to eventually partake in it than someone who does not associate with alcohol consumers. This mindset of

steering clear of certain lawful matters, particularly vain ones, is something that the Holy Prophet Muhammad, peace and blessings be upon him, has recommended in a Hadith recorded in Jami At Tirmidhi, number 2451. Indeed, he advised that a person cannot attain piety, which means they cannot consistently utilize the blessings they have been bestowed in accordance with Islamic principles, until they relinquish some lawful matters out of concern that it may lead them to the unlawful. Consequently, one must exercise heightened vigilance not only in avoiding unlawful actions but also in steering clear of certain lawful matters, especially vain ones, due to the fear that they may ultimately lead to unlawful behavior. This diligence will ensure that they remain steadfast in their sincere obedience to Allah, the Exalted, which entails correctly utilizing the blessings they have received, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, which encapsulates the essence of righteousness and fosters tranquility in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 2 Al Baqarah, verse 187:

"…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous."

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

Those who do not grasp the significance of refraining from approaching the boundaries set by Allah, the Exalted, are likely to indulge excessively in permissible activities, particularly vain pursuits. This overindulgence heightens the risk of engaging in prohibited actions and leads to a misuse of the blessings bestowed upon them. Consequently, this behavior results in stress, challenges, and turmoil in both this life and the hereafter, despite occasional moments of enjoyment. Ultimately, they cannot evade the authority and might of Allah, the Exalted. This is particularly observable in the lives of individuals who exhibit such conduct, including the affluent. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to

you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 9 At Tawbah, verses 69-70:

"Like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged in vanities like that in which they engaged. [It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers. Has there not reached them the news of those before them - the people of Noah and 'Aad and Thamud and the people of Abraham and the companions of Madyan and the towns overturned? Their messengers came to them with clear proofs. And Allah would never have wronged them, but they were wronging themselves."

In conclusion, these verses urge individuals to steer clear of a self-absorbed mindset, where they concentrate solely on their own lives and difficulties. Those who adopt such a perspective relinquish the chance to gain insights from both historical occurrences and their personal experiences, as well as from the circumstances of those around them. Gaining knowledge from these aspects is among the most effective strategies to enhance one's behavior and prevent the repetition of past mistakes, ultimately nurturing inner tranquility. For instance, observing wealthy and famous individuals misusing the blessings they have been granted, only to be burdened by anxiety, mental health issues, substance

addictions, and even suicidal ideation—despite fleeting instances of joy and luxury—provides a crucial lesson. It teaches observers to avoid misusing the blessings they have received, reinforcing the idea that true peace does not stem from material riches or the satisfaction of every worldly desire. Similarly, witnessing someone in poor health should evoke gratitude for one's own wellness and encourage its proper use before it is lost. Consequently, Islam consistently counsels Muslims to stay vigilant and aware, rather than becoming so engrossed in their individual lives that they overlook the larger world around them.

The final divine message and code of conduct has been delivered and explained. Chapter 9 At Tawbah, verse 70:

"…*Their messengers came to them with clear proofs…"*

Anyone who ignores it and instead chooses to follow man-made codes of conduct will inevitably misuse the blessings they have been granted. As a result, every facet of their life, including family, friends, career, and wealth, will become a source of anxiety. If they persist in ignoring the obedience of Allah, the Exalted, they will end up misdirecting their frustrations towards various aspects and people in their lives, like their relatives, for their unhappiness. By cutting off these beneficial connections, they will worsen their mental health challenges, which might lead to depression, substance misuse, and even thoughts of self-harm. This outcome is clear when one observes those who persist in misusing the blessings they have been granted, such as the wealthy and famous, even though they seem to enjoy the comforts of this world. Chapter 9 At Tawbah, verse 70:

“…*Their messengers came to them with clear proofs. And Allah would never have wronged them, but they were wronging themselves.”*

Therefore, an individual should wholeheartedly adopt and adhere to Islamic principles for their own advantage, even if these principles conflict with their personal inclinations. They ought to behave like a wise patient who acts on their doctor's medical recommendations, recognizing that such advice serves their best interests, even when faced with uncomfortable treatments and a strict dietary regimen. Just as this wise patient will achieve optimal mental and physical well-being, so too will the individual who embraces and practices Islamic teachings. This is because Allah, the Exalted, possesses unmatched knowledge that is essential for guiding a person towards attaining a balanced mental and physical state and for effectively organizing all aspects of their life, ultimately leading to peace of mind in both worlds.

After warning muslims to avoid adopting the company and behaviour of hypocritical people who fail to support their verbal declaration of faith in Islam with actions, Allah, the Exalted, encourages them to instead adopt the company and behaviour of believers who support their internal faith with actions. Chapter 9 At Tawbah, verse 71:

“The believing men and believing women are allies of one another…”

The first thing to note is that believers are mentioned and not muslims. This is because believers possess strong faith based on Islamic knowledge and as a result their support their verbal declaration of faith in Allah, the Exalted, with actions. Whereas, muslims often accept Islam based on other people, such as their parents, and act on some aspects of Islam by blindly imitating others. Chapter 49 Al Hujurat, verse 14:

“The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have become muslims,' for faith has not yet entered your hearts…”

Verse 71 therefore urges muslims to rise to the level of believers by learning and acting on Islamic knowledge so that they adopt strong faith. This will ensure they remain firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, at all times, whether times of ease or difficulty, as they know that this behaviour alone leads to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 9 At Tawbah, verse 71:

“The believing men and believing women are allies of one another…”

As mentioned earlier, this verse urges muslims to adopt the company of those who support their verbal declaration of faith with actions. As stated in a Hadith recorded in Sunan Abu Dawud, number 4833, individuals tend to imitate the actions of their companions. This suggests that people may unintentionally take on the traits, whether positive or negative, of those with whom they associate. Consequently, it is essential for a Muslim to seek the companionship of those who actively adhere to the commands of Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them as described in Islamic doctrine, as this will encourage them to maintain their obedience to Allah, the Exalted at all times. Chapter 9 At Tawbah, verse 71:

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong…”

It is crucial for Muslims to persistently promote good and discourage evil in accordance with Islamic teachings, doing so with kindness. A Muslim should not assume that their obedience to Allah, the Exalted, will shield them from the negative influences of misguided individuals. Just as a healthy apple can be spoiled when placed among rotten ones, a Muslim who neglects to encourage others towards righteousness will ultimately be influenced by their detrimental actions, whether these are overt or subtle. Even if the broader community appears indifferent, one must continue to counsel their dependents, such as family members, since their adverse behavior can have a more significant impact on them. Furthermore, this obligation is emphasized in a Hadith found in Sunan Abu Dawud, number 2928. Even if a Muslim faces disregard from others, they should fulfill their responsibility by consistently offering gentle advice, supported by solid

evidence and knowledge. Promoting good and forbidding evil without proper understanding and courtesy will only alienate individuals from the truth and proper guidance, which will adversely affect the entire community. Only by correctly commanding good and forbidding evil can one safeguard themselves from the negative repercussions of society and attain forgiveness on the Day of Judgement. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

However, if individuals are solely concerned with their own interests and disregard the behaviors of those around them, there is a concern that the adverse influence of others could ultimately result in their own misguidance.

Chapter 9 At Tawbah, verse 71:

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer…”

The order of actions in this verse indicates that it is against the character of a muslim to withdraw from society thereby ignoring the bad behaviour of others while concentrating on their own acts of worship to Allah, the Exalted. The character of a muslim is to concentrate on their obedience to Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, and to also encourage others to do the same, as this encouragement will lead to the spread of justice and peace within society. As discussed earlier, if one ignores the bad behaviour of others, such as their dependents, then the spread of injustice and corruption will eventually reach them, even if they obey Allah, the Exalted, in direct acts of worship.

Furthermore, as highlighted in verse 71, the fundamental aspect of an individual's obedience to Allah, the Exalted, is the establishment of the obligatory prayers. As a result, all other actions within the framework of Islam revolve around these obligatory prayers. The act of establishing the obligatory prayers encompasses fulfilling them in accordance with their complete conditions and etiquettes, including the timely performance of these prayers. The significance of establishing the obligatory prayers is frequently reiterated in the Holy Quran, as it serves as the most crucial practical demonstration of one's faith in Allah, the Exalted. Moreover, since the daily prayers are distributed throughout the day, they serve as a continual reminder of the Day of Judgement, effectively preparing individuals for it, as each component of the obligatory prayer is intrinsically linked to Judgement Day. When an individual stands upright, this posture symbolizes how they will present themselves before Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

Bowing acts as an important reminder of the many individuals who will encounter criticism on Judgement Day for not having bowed to Allah, the Exalted, throughout their lives. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique highlights their failure to completely yield to the obedience of Allah, the Exalted, in every aspect of life. The act of prostration during prayer serves as a reminder of the moment when all will be instructed to prostrate before Allah, the Exalted, on Judgement Day. Those who did not entirely submit to Him throughout their earthly lives—by following His commands in all areas of life—will discover that they are unable to prostrate to Him on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”

Adopting a kneeling position while praying acts as a significant reminder of how individuals will kneel before Allah, the Exalted, on the Day of Judgement, overwhelmed with apprehension about their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.””

Individuals who take these factors into account while participating in their prayers will execute them correctly, thereby sincerely obeying Allah, the Exalted, during the intervals between the obligatory prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

Ultimately, as the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2618, the line between belief and disbelief is establishing the obligatory prayers. Thus, those who overlook these prayers should be wary of leaving this world without their faith. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience to thrive and survive. Just as a plant that lacks adequate sustenance, like sunlight, will fade and

die, a person's faith can also diminish and eventually perish if it is not supported by acts of obedience.

Similar to how obligatory prayers serve as the fundamental pillar of all virtuous actions, obligatory charity likewise functions as the essential pillar in the realm of financial good deeds, with all commendable financial actions being centered around it. Chapter 9 At Tawbah, verse 71:

“…They enjoin what is right and forbid what is wrong and establish prayer and give zakah...”

The obligatory charity is just a small part of a person's total income and is given only when they own a specific amount. One main reason for this obligatory charity is to remind Muslims that their wealth does not truly belong to them; if it did, they could use it however they wanted. This wealth is created and given to them by Allah, the Exalted, and must be used in a way that pleases Him. Essentially, every blessing received is merely a loan that must be returned to its true Owner, Allah, the Exalted. This return happens when one uses the blessings He has granted them in ways that align with the pleasure of Allah, the Exalted, as stated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who do not grasp this reality and act as if their blessings, like wealth, are theirs to keep, and therefore fail to give their obligatory charity, will face consequences, similar to those who do not repay a worldly loan. For instance, a Hadith in Sahih Bukhari, number 1403, warns that those who do not donate their obligatory charity will be met by a large

poisonous snake that will continuously bite them on Judgement Day. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

In this world, the wealth that they fail to allocate towards obligatory charity will eventually become a source of their anxiety and distress, as they overlook the fact that Allah, the Exalted, possesses a claim over the blessings He has granted them. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Those who do not give their obligatory charity will misuse the blessings they have received. Consequently, they will find themselves mentally and physically unbalanced, misplacing things and people in their lives, and not being ready for their accountability on the Day of Judgement. This will

result in stress, challenges, and hardships in both this life and the next, even if they experience some material comforts.

When one establishes the central pillar of physical and financial actions in the form of the obligatory prayers and the obligatory charity, then they will be encouraged to obey Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, by correctly using the blessings they have been granted as outlined in Islamic teachings, in every situation. Chapter 9 At Tawbah, verse 71:

"…and establish prayer and give zakah and obey Allah and His Messenger…"

Obeying Allah, the Exalted, necessitates fulfilling the various elements of the Holy Quran. This encompasses not only the accurate and consistent recitation of the scripture but also the comprehension and application of its principles. Therefore, Muslims ought to avoid merely reciting it in a language they do not grasp, as this approach is inadequate for achieving success through the Holy Quran, which functions as a guide rather than solely a text for recitation. Analogous to how a map cannot direct an individual to their destination without acting on it, the Holy Quran cannot offer guidance towards tranquility in both worlds unless it is comprehended and acted upon.

Obeying the Holy Prophet Muhammad, peace and blessings be upon him, necessitates that one translates their verbal affirmation of faith, affection, and reverence for him into action by studying and implementing his teachings. Chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."”

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

Cultivating one's character in accordance with his noble character is essential as this will enable them in adopting virtues such as patience, gratitude, and generosity while rejecting vices like envy, pride, and greed. This transformation promotes inner peace, as adopting positive traits leads to peace of mind. By drawing lessons from the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, individuals can authentically represent him to the world. Neglecting this duty risks misrepresentation, which may alienate both non-Muslims and fellow Muslims from the profound beauty of Islamic teachings. Such misrepresentation can lead to unjust criticism of the Holy Prophet Muhammad, peace and blessings be upon him, particularly when the negative actions of certain Muslims are observed. Every Muslim bears the responsibility to accurately portray Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, to the broader community.

Furthermore, previous nations also demonstrated their affection for their Holy Prophets, peace be upon them. However, their failure to embody the teachings of their Holy Prophets, peace be upon them, means they will not reunite with them in the afterlife. In a similar vein, Muslims who do not practically follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, will not find themselves in his company in the hereafter. Instead, individuals will be united with those they chose to follow

during their earthly existence. This principle is emphasized in a Hadith recorded in Sunan Abu Dawud, number 4031.

By obeying Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, individuals will appropriately utilize the blessings bestowed upon them in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such commitment will foster a harmonious balance between the mind and body, enabling individuals to effectively prioritize every facet of their lives as they ready themselves for their accountability on the Day of Judgement. This conduct will ultimately nurture peace in both worlds. Chapter 9 At Tawbah, verse 71:

"…Those - Allah will have mercy upon them…"

As Allah, the Exalted, knows all things, He alone knows who supports their verbal declaration of faith in Him with actions and therefore deserves to be granted peace of mind and who does not. Chapter 9 At Tawbah, verse 71:

"…Indeed, Allah is Exalted in Might and Wise."

Therefore, a person must adopt and apply Islamic principles for their own advantage, even when these principles clash with their personal desires. They ought to behave like a wise patient who adheres to the medical advice of their doctor, recognizing that it serves their best interests, even if it involves taking unpleasant medications and following a strict diet. Just as this wise patient will achieve the best possible mental and physical health, so will the individual who accepts and acts on Islamic teachings. This is because only Allah, the Exalted, has the insight required to help a person attain a balanced mental and physical state and to properly arrange everything and everyone in their life ultimately leading to peace of mind in both worlds. Chapter 9 At Tawbah, verse 73:

"Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment."

The first thing to note is that even though obeying Allah, the Exalted, for the sake of obtaining Paradise is perfectly acceptable, none the less, the highest level is to obey Allah, the Exalted, for the sake of obtaining His approval, as this leads to a higher and closer rank with Him, in both worlds. Chapter 9 At Tawbah, verse 73:

"…*but approval from Allah is greater. It is that which is the great attainment."*

It is crucial to understand that one only gains the approval of Allah, the Exalted, by being content with His choices, decrees, commands, and prohibitions. Thus, one should embrace the belief that everything Allah, the Exalted, selects for them is for the best, even if they do not grasp the wisdom behind His decisions and choices. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

One must strive to adopt strong faith as this will aid them in being pleased with the choices, decrees, commands and prohibitions of Allah, the Exalted, at all times. Strong faith is cultivated when individuals actively engage with and respond to the clear evidence and teachings found in the Holy Quran and the guidance of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings emphasize that true obedience to Allah, the Exalted, fosters peace in both this life and the hereafter. Conversely, those who are unfamiliar with Islamic principles often experience a fragile faith. Such individuals are more likely to disobey Allah, the Exalted, when their personal desires conflict with His commands, as they do not realize that yielding their desires in favor of obedience to Allah, the Exalted, results in tranquility in both worlds. Thus, it is crucial for one to attain certainty of faith through the pursuit and application of Islamic knowledge, ensuring steadfast obedience to Allah, the Exalted, at all times. This involves the proper utilization of the blessings bestowed upon them, as outlined in Islamic teachings. By doing so, they will achieve peace of mind in both worlds, through attaining a harmonious mental and physical state while appropriately prioritizing all facets of their life.

Additionally, the strength of one's faith deepens their ability to grasp the wisdom embedded in the challenges they face. For example, a person with strong faith understands that facing hardships with patience helps to cleanse their minor sins. This concept is supported by a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 492. It is far more beneficial to have one's minor sins removed through the patient endurance of difficulties than to stand before Allah, the Exalted, burdened by them on the Day of Judgement. Moreover, strong faith grants a Muslim the insight that part of life's trials in this world includes the understanding that not all the wisdom behind their challenges will be revealed to them in this world.

After encouraging the muslims to adopt good companionship and behaviour so that they sincerely obey Him thereby obtaining peace of mind in both worlds, Allah, the Exalted, commands the Holy Prophet Muhammad, peace and blessings be upon him, to lead the muslims by example. Chapter 9 At Tawbah, verse 73:

"O Prophet, strive against the disbelievers and the hypocrites…"

In this verse, the word 'striving' signifies the act of putting forth every possible effort to achieve a goal. It should not be mistaken for fighting, which is referred to by the Arabic term 'Qital.' Striving encompasses a wider scope, including all endeavors made in the service of Allah, the Exalted. A person who strives for the sake of Allah is truly dedicated to their mission,

using their intellect to identify the most effective ways to reach this aim. They promote Islam through both verbal and written communication. They correctly utilize all the blessings they have been granted as outlined in Islamic teachings in order to serve Allah, the Exalted. They dedicate all their resources to advancing Islam and mobilize all their strength to confront any obstacles that may come their way, even being prepared to risk their lives in obedience to Allah, the Exalted. This entire effort embodies what it means to strive in the cause of Allah, the Exalted. They participate in this struggle solely to gain the pleasure of Allah, the Exalted, to uphold the supremacy of His faith, and to ensure the triumph of His message. Chapter 9 At Tawbah, verse 73:

“O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them…”

When studying the life and conduct of the Holy Prophet Muhammad, peace and blessings be upon him, especially towards non-muslims, it is crystal clear that the harshness in this verse does not refer to harshness of character. Chapter 68 Al Qalam, verse 4:

“And indeed, you are of a great moral character.”

The harshness in verse 73 refers to not compromising on the obedience of Allah, the Exalted, for the sake of pleasing or encouraging the non-muslims

to accept Islam. The first step the non-muslims took against the Holy Prophet Muhammad, peace and blessings be upon him, when he announced Prophethood, was to encourage him to abandon Islam. When this failed, they tried to encourage him to compromise on some aspects of Islam. Chapter 68 Al Qalam, verse 9:

“They wish that you would soften [in your position], so they would soften [toward you].”

And chapter 17 Al Isra, verse 73:

“And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.”

When this step failed, they fought against Islam in order to prevent its spread. Therefore, the harshness mentioned in verse 73 refers to not compromising on Islamic teachings for any reason, such as pleasing people. Chapter 9 At Tawbah, verse 73:

“O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them…”

As demonstrated by the Holy Prophet Muhammad, peace and blessings be upon him, throughout his life, the general conduct of a muslim must always be to show kindness and respect to all. In fact, one cannot be a true believer until they love for others what they love for themself and show this in their intention, speech and actions. This has been advised in a Hadith found in Sahih Bukhari, number 13. Moreover, showing kindness to everyone, whether they are Muslims or non-Muslims, is a hallmark of a genuine believer. A true muslim and believer refrains from causing verbal or physical harm to others and their belongings. This principle is emphasized in a Hadith recorded in Sunan An Nasai, number 4998.

But if one fails to remain steadfast on the teachings of Islam and instead compromises on them for the sake of worldly gain, such as pleasing people, then they may well lose their faith as they have failed to support it with actions. Chapter 9 At Tawbah, verse 73:

“O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.”

It is crucial to understand that faith is akin to a plant that needs nourishment through acts of obedience to flourish and persist. Similarly, a plant that lacks essential sustenance, such as sunlight, will wither away; likewise, an individual's faith can die if it is not supported by acts of obedience. Chapter 9 At Tawbah, verse 73:

“…And their refuge is Hell, and wretched is the destination.”

Ultimately, since all that exists is under the ownership and authority of Allah, the Exalted, it is crucial for individuals to comply with His commandments. Just as one may incur penalties for violating the laws of a nation, neglecting the divine regulations established by the Creator will result in difficulties in both this life and the afterlife. While a person may opt to leave an undesirable country, they cannot evade the dominion of Allah, the Exalted. Although individuals may attempt to alter societal norms, they cannot change the divine laws set forth by Allah, the Exalted. Just as a homeowner establishes the rules for their property, the universe is created and governed by Allah, the Exalted, who exclusively determines its laws without requiring human consent. Therefore, adhering to these divine regulations is vital for personal advantage. Those who grasp this truth will fulfil the commands of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. Individuals can choose to acknowledge the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing their significance in promoting personal and societal well-being, or they can yield to their desires and disregard Islamic teachings. However, those who ignore Islamic principles must be ready to confront the repercussions of their actions in this life and the next, as no amount of objections or grievances will protect them from the consequences. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the

wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place."

During the return journey from the expedition to Tabuk, a faction of hypocrites made an attempt on the life of the Holy Prophet Muhammad, peace and blessings be upon him. Accompanying the Holy Prophet Muhammad, peace and blessings be upon him, were two of his Companions, may Allah be pleased with them, as they traversed a narrow and steep ridge. The hypocrites, with their faces concealed, endeavored to push the Holy Prophet Muhammad, peace and blessings be upon him, off the ridge; however, they were thwarted by the two Companions, may Allah be pleased with them. The Holy Prophet Muhammad, peace and blessings be upon him, received divine knowledge of their malicious intent and their identities. Rather than exacting punishment on the hypocrites, he chose to conceal their major transgression, with the hope that they would respond to this act of mercy and genuinely repent. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 23-24.

In this regard, Allah, the Exalted, revealed chapter 9 At Tawbah, verse 74:

"They swear by Allāh that they did not say [i.e. plan against the Prophet Muhammad, peace and blessings be upon him] while they had said the word of disbelief and disbelieved after their [pretense of] Islām and planned that which they were not to attain…"

A Hadith recorded in Sahih Bukhari, number 6853, indicates that the Holy Prophet Muhammad, peace and blessings be upon him, always refrained from seeking personal revenge, choosing instead to forgive and show forbearance.

Muslims are permitted to defend themselves in a manner that is both proportionate and reasonable when no alternatives remain. However, they must ensure that they do not cross the boundaries, as doing so constitutes a sin. Chapter 2 Al Baqarah, verse 190:

“Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.”

Since it is challenging to avoid crossing boundaries, a Muslim should practice patience, overlook the faults of others, and extend forgiveness. This approach not only aligns with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, but also facilitates the forgiveness of their sins by Allah, the Exalted. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

Forgiving is a more effective means of positively transforming the character of others, which aligns with the principles of Islam and is a duty on Muslims. In contrast, seeking revenge only fosters further hostility and resentment among those involved.

Individuals who struggle with the tendency to hold grudges, even over trivial matters, may discover that Allah, the Exalted, does not ignore their shortcomings and instead examines each of their minor transgressions in both worlds. A Muslim ought to cultivate the ability to release grievances, as this practice promotes forgiveness in both this life and the hereafter. Furthermore, maintaining a mindset fixated on every minor annoyance can lead to a loss of peace of mind. Consequently, the ability to overlook and forgive others facilitates the release of trivial concerns, thereby contributing to one's mental tranquility.

Ultimately, the primary Hadith does not imply that one should refrain from self-defense when others overstep boundaries, as Islam advocates for humility without compromising strength. Moreover, forgiving others does not necessitate blind trust or the continuation of previous social interactions, as this may heighten the risk of being wronged again. One should extend forgiveness for the sake of Allah, the Exalted, while also fulfilling the rights of others in accordance with Islamic teachings, and exercise caution when engaging with those who have previously caused harm. This approach will help prevent the recurrence of past grievances and allow for the attainment of blessings and rewards in both worlds.

The hypocrites and the other non-muslims adopted a strange attitude towards Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, by rejecting Islam and striving to destroy it, even though they received nothing from Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, except countless blessings, the ability to gain peace of mind in both worlds and kind treatment. Chapter 9 At Tawbah, verse 74:

"…And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty…"

When the worldly desires of people dominate them, then they fail to recognize the countless and continuous blessings Allah, the Exalted, has granted them. Instead of showing gratitude by accepting and acting on the guidance He has provided so that they achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, they persist on His disobedience. As a result, they will experience a state of mental and physical imbalance, causing disarray in their lives regarding everything and everyone, ultimately failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, regardless of any material comforts they may enjoy. Therefore, people must acknowledge, accept and act upon the guidance of Allah, the Exalted, if they desire to achieve peace of mind in both worlds. Chapter 9 At Tawbah, verse 74:

"…So if they repent, it is better for them…"

True repentance involves feeling guilt, seeking forgiveness from Allah, the Exalted, and from anyone who has been wronged, as long as this does not lead to further complications. A person must sincerely promise to avoid committing the same or a similar sin again and to restore any rights that have been violated regarding Allah, the Exalted, and others. Additionally, they should continue to faithfully obey Allah, the Exalted, by properly using the blessings He has granted them, in line with Islamic teachings. But if they fail to repent and instead persist on showing ingratitude by disobeying Allah, the Exalted, through misusing the blessings they have been granted, then they will face the consequences of their actions in both worlds. Chapter 9 At Tawbah, verse 74:

"…but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter…"

As a result, every facet of their life, including family, friends, career, and wealth, will become a source of stress for them. If they persist in ignoring the directives of Allah, the Exalted, they will end up misattributing their distress to various factors and people in their lives, including their relatives. By cutting off these beneficial connections, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even thoughts of suicide. This outcome is particularly clear when one looks at the lives of those who continually misuse the blessings they have received, such as the wealthy and famous, even though they seem to enjoy material wealth. Chapter 9 At Tawbah, verse 74:

"…And there will not be for them on earth any protector or helper."

Allah, the Exalted, then mentions the insincerity of those who behave hypocritically by failing to support their verbal declaration of faith in Islam with actions, through a specific example.

A man named Thalabah, who professed to be a Muslim, once approached the Holy Prophet Muhammad, peace and blessings be upon him, requesting him to pray to Allah, the Exalted, for wealth so that he could generously give to charity. The Holy Prophet Muhammad, peace and blessings be upon him, cautioned Thalabah that it was preferable to have less and be thankful than to possess an abundance and fail to express gratitude to Allah, the Exalted. He also advised Thalabah to adhere to his guidance and embrace a modest way of living. Despite this advice advice, Thalabah continued to press for a prayer, and the Holy Prophet Muhammad, peace and blessings be upon him, eventually prayed for him. Soon after, Thalabah's business flourished to the extent that he had to relocate outside the city of Medina. During this time, he was only seen at the Mosque for the Friday prayers. It was also during this period that giving a specific amount of charity became obligatory for those who were able. The Holy Prophet Muhammad, peace and blessings be upon him, dispatched the Companions, may Allah be pleased with them, to various Islamic regions to collect this charity, including the area where Thalabah lived. When a Companion, may Allah be pleased with him, approached Thalabah to request the obligatory charity, Thalabah's hypocrisy was revealed. Overcome by greed, he made disrespectful remarks, claiming

that Allah, the Exalted, had imposed a tax on him. Following this, Thalabah instructed the Companion, may Allah be pleased with him, to continue collecting the obligatory charity from others while he contemplated whether to contribute or not. When this Companion, may Allah be pleased with him, returned to the Holy Prophet Muhammad, peace and blessings be upon him, the latter declared that Thalabah had met his downfall. Allah, the Exalted, then revealed chapter 9 At Tawbah, verses 75-77:

“And among them [hypocrites] are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie.”

When Thalabah learned of this, he promptly went to see the Holy Prophet Muhammad, peace and blessings be upon him, to present his obligatory charity. However, the Holy Prophet Muhammad, peace and blessings be upon him, informed Thalabah that Allah, the Exalted, had now prohibited him from accepting his charity. The Holy Prophet Muhammad, peace and blessings be upon him, then reminded Thalabah of his original intentions. Thalabah made numerous attempts over the years, but each time the Holy Prophet Muhammad, peace and blessings be upon him, reiterated that it was too late and he could not contravene the command of Allah, the Exalted. After the Holy Prophet Muhammad, peace and blessings be upon him, passed away, Abu Bakr Siddique, may Allah be pleased with him, assumed the role of Caliph of the Islamic community. Thalabah once more sought to regain his status by giving his obligatory charity. Yet, the Caliph

could not accept what the Holy Prophet Muhammad, peace and blessings be upon him, had been instructed to refuse. Thalabah made similar attempts with the subsequent two Caliphs of the Islamic community, but they too denied Thalabah's efforts. This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 9:75, Pages 90-91.

His sole wish was to regain his social standing in the community, which led to the rejection of his charity. This has been highlighted in the previously mentioned verses. Had he genuinely repented from his hypocrisy and sought to seek the pleasure of Allah, the Exalted, he would have received forgiveness.

The first thing to note is that one should always adopt truthfulness in their intention by supporting it with appropriate speech and actions, as failing to do so is an aspect of hypocrisy. Chapter 9 At Tawbah, verses 75-76:

"And among them are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when he gave them from His bounty, they were stingy with it and turned away while they refused."

Generally speaking, every person who has accepted Islam as their faith has promised to correctly use all the blessings they have been granted as outlined in Islamic teachings. But if one prioritizes their worldly desires over

fulfilling this promise, then they will inevitably misuse the blessings they have been granted. As a result, they will experience a lack of mental and physical equilibrium, they will misplace everything and everyone within their life and fail to prepare for their accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in both aspects of life, regardless of any material comforts they may enjoy. In addition, this person will manifest their hidden hypocrisy when they fail to support their verbal declaration of faith in Allah, the Exalted, with actions. If they fail to sincerely repent, then they will persist on their disobedience until they reach the hereafter. Chapter 9 At Tawbah, verse 77:

“So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie.”

In order to avoid this outcome one must adopt truthfulness and avoid all forms of lies. In a Hadith recorded in Jami At Tirmidhi, number 1971, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized the significance of truthfulness and the necessity of steering clear of falsehoods. The initial part indicates that truthfulness paves the way to righteousness, which subsequently leads to Paradise. When an individual consistently adheres to truthfulness, they are acknowledged by Allah, the Exalted, as a truthful individual.

It is crucial to recognize that truthfulness encompasses three levels. The first level pertains to being truthful in one's intentions and sincerity. This implies that actions are performed solely for the sake of Allah, the Exalted,

without seeking personal gain or ulterior motives, such as repute. This principle is indeed the cornerstone of Islam, as every deed is evaluated based on one's intention. This is corroborated by a Hadith found in Sahih Bukhari, number 1. The evidence of one's sincerity is manifested when they do not seek or anticipate payback from people.

The subsequent level involves being truthful through one's speech. In essence, this entails refraining from all forms of verbal transgressions, not merely lies. A person who engages in other verbal sins cannot genuinely be considered truthful. A commendable method to achieve this is by adhering to a Hadith found in Jami At Tirmidhi, number 2317, which suggests that an individual can make their Islam excellent by avoiding involvement in matters that do not pertain to them. A significant portion of verbal sins arises when a Muslim discusses issues that are irrelevant to them. This also encompasses the avoidance of vain speech, as it frequently leads to sinful discourse and constitutes a misuse of one's valuable time, which will be a source of regret on Judgement Day. One can embrace this level of truthfulness by either expressing something positive or choosing to remain silent.

The final phase is truthfulness in actions. This is accomplished through the genuine obedience of Allah, the Exalted, by executing His commands, avoiding His prohibitions, and exercising patience with fate in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, without selectively interpreting or misrepresenting the teachings of Islam to align with personal desires. Individuals must comply with the hierarchy and priority established by Allah, the Exalted, in all their endeavors. Those who conduct themselves in this manner will utilize every blessing bestowed upon them in ways that are pleasing to Allah, the

Exalted. This will ensure that they attain a balanced state of mind and body, aligning all elements and people in their lives, while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds.

The repercussions of failing to achieve these levels of truthfulness, specifically lying, as indicated by the primary Hadith under consideration, is that it results in disobedience, which subsequently leads to Hell. When an individual continues in this behavior, they will be marked as a significant liar by Allah, the Exalted. In reference to the three levels previously discussed, lying in intention signifies a lack of sincerity towards Allah, the Exalted, and performing virtuous acts for the sake of others. Lying in speech encompasses all forms of sinful discourse. Lying in actions entails misusing the blessings they have been granted which will lead to infringing upon the rights of Allah, the Exalted, and others. A person who embodies all these dimensions of lying is deemed a significant liar, and it does not require a scholar to ascertain the fate of one recorded as a significant liar by Allah, the Exalted, on Judgement Day.

As Allah, the Exalted, knows the intentions, speech and actions of all people, He knows who is truthful and who is a liar and He will therefore hold each person accountable in both worlds. Chapter 9 At Tawbah, verse 78:

"Did they not know that Allah knows their secrets and their private conversations and that Allah is the Knower of the unseen?"

Chapter 9 At Tawbah, verses 75-77:

“And among them [hypocrites] are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie.”

In general, these verses highlight the significance of refraining from requesting specific worldly things, such as wealth, since individuals lack the knowledge and foresight to determine what is truly beneficial for them. Often, people yearn for items that ultimately lead to stress, while they may also harbor aversions to things that could provide them with goodness in both this life and the next. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

This is the reason Islam urges Muslims to seek general well-being in worldly affairs, as they lack the understanding to discern what is beneficial or detrimental to them. Chapter 2 Al Baqarah, verses 200-201:

“…And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."”

After mentioning the greed of the hypocrites, who fail to support their verbal declaration of faith in Islam, with actions, Allah, the Exalted, then discusses how these people also criticize others who correctly use the blessings they have bee been granted as outlined in Islamic teachings.

In preparation for the Battle of Tabuk, the Holy Prophet Muhammad, peace and blessings be upon him, encouraged individuals to contribute to the expedition. The Companions, may Allah be pleased with them, supported the cause according to their capabilities and did not hesitate in their generosity. For instance, a Hadith recorded in Jami At Tirmidhi, number 3701, recounts the moment when Uthman Bin Affan, may Allah be pleased with him, donated 1000 gold coins. He placed them in the lap of the Holy Prophet Muhammad, peace and blessings be upon him, who remarked that thereafter, nothing could jeopardize his faith. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 4, Page 3.

Umar Ibn Khattab, may Allah be pleased with him, contributed half of his wealth to charity. In contrast, Abu Bakr, may Allah be pleased with him, gave away all of his possessions. When questioned about what he had left for his family, he stated that he had left them with Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him. This account is referenced in a Hadith located in Jami At Tirmidhi, Number 3675.

Abdur Rahman, may Allah be pleased with him, provided four thousand silver coins as a donation. Abu Aqeel, may Allah be pleased with him, dedicated the entire night to work and consequently contributed a handful of dates to the expedition. The hypocrites accused some of the Companions, may Allah be pleased with them, of showing off and ridiculed the small contributions of others, prompting Allah, the Exalted, to reveal chapter 9 At Tawbah, verse 79:

"Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them - Allāh will ridicule them, and they will have a painful punishment."

This has been discussed in Imam Muhammad Kandhlawi's, Hayatus Sahabah, Volume 2, Pages 191-192 and in Imam Wahidi's, Asbab Al Nuzul, 9:79, Page 91.

Generally, when a person chooses a different path from their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal desires over the teachings of Allah, the Exalted. Consequently, this may result in criticism aimed at those who steadfastly uphold their faith, often from family members.

Furthermore, social elements like social media, fashion trends, and cultural norms frequently impose pressure on individuals who adhere to Islamic values. The promotion of Islam is often viewed as an obstacle to their ambitions for wealth and social standing. The domains that Islam critiques typically oppose the incorporation of Islamic principles and dissuade Muslims from remaining faithful to their beliefs. This significantly fuels the prevalent anti-Islamic sentiments observed on numerous platforms, including social media.

In addition, individuals who strive to adhere to Islamic teachings, which advocate for moderation in personal desires and the responsible utilization of the blessings bestowed upon them, are likely to encounter adverse reactions from those who engage in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. Such individuals often attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, trying to lure them into a lifestyle characterized by unrestrained desires. They frequently concentrate on specific elements of Islam, such as the dress code for women, to undermine its appeal. Nevertheless, perceptive individuals can readily identify the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may

critique the Islamic dress code for women, they do not subject other significant professions, such as law enforcement, military, healthcare, education, and business, to the same degree of scrutiny. This selective criticism of the Islamic dress code, in contrast to their silence regarding other dress codes, underscores the fragility and lack of depth in their arguments. Ultimately, it is the principles of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any manner possible. Chapter 9 At Tawbah, verse 79:

"Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them - Allāh will ridicule them, and they will have a painful punishment."

In every circumstance, one must unwaveringly commit to the true obedience of Allah, the Exalted, recognizing that this dedication will grant them tranquility and protect them from the negative influences of others, even if this protection is not immediately visible. Their loyalty to Allah, the Exalted, will ensure that they make proper use of the blessings they have received as outlined in Islamic teachings. This will aid them in achieving a harmonious mental and physical state, allowing them to effectively organize all elements and individuals in their lives while also preparing for their accountability on the Day of Judgement. As a result, this behavior will foster peace in both worlds. Consequently, they will be rightly guided through every situation they face, whether in times of ease or difficulty, thereby enhancing their peace of mind and ensuring they receive boundless rewards in both worlds.

On the other hand, choosing to ignore the commands of Allah, the Exalted, in pursuit of others' approval will inevitably lead to a loss of inner peace, as such actions will encourage the misuse of the blessings He has provided. As a result, they will find themselves in a state of mental and physical chaos, they will misplace everything and everyone around them, thus leaving them unprepared for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both this life and the next, regardless of the material comforts they may have. Chapter 9 At Tawbah, verse 79:

"…Allāh will ridicule them, and they will have a painful punishment."

To maintain a steadfast mindset, it is essential to develop a strong faith. A solid faith is vital for remaining committed to obeying Allah, the Exalted, in all situations, whether during times of prosperity or hardship. This deep faith is cultivated by understanding and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that true obedience to Allah, the Exalted, brings peace in this life and the hereafter. Conversely, those who lack knowledge of Islamic principles will possess a weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. Such ignorance can obscure their understanding that yielding their desires in favor of following the commands of Allah, the Exalted, is crucial for achieving tranquility in both worlds. Therefore, it is essential for individuals to fortify their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This entails using the blessings they have received in

accordance with Islamic teachings, ultimately promoting a harmonious mental and physical state and appropriately prioritizing all aspects of their lives.

Chapter 9 At Tawbah, verse 79:

“Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort…”

This verse, similar to numerous other teachings within Islam, emphasizes the significance of quality over quantity. The Devil frequently deters Muslims from engaging in righteous actions by instilling the belief that the deed is too minor and thus inconsequential to Allah, the Exalted. Sadly, even some ignorant Muslims often dissuade others from undertaking certain righteous actions, asserting that they are trivial and unnecessary.

It is crucial for a Muslim to avoid succumbing to this deception and instead endeavor to carry out all righteous deeds, regardless of their size, as Allah, the Exalted, certainly observes the quality of one's actions and evaluates individuals based on it. A key component of this quality is one's intention, which refers to whether the action is performed solely for the sake of Allah, the Exalted, or for other motives, such as seeking admiration.

A Muslim should primarily focus on enhancing the quality of their good deeds, such as ensuring a sincere intention, and subsequently verify that the origin of the good deed, like charitable giving, is from a permissible source, as any action rooted in the unlawful will not be accepted. This caution is highlighted in a Hadith recorded in Jami At Tirmidhi, number 661. Furthermore, a Muslim should engage in all voluntary righteous deeds in accordance with their capabilities and strength. The Holy Prophet Muhammad, peace and blessings be upon him, has clarified in a Hadith found in Sahih Bukhari, number 6465, that the deeds most cherished by Allah, the Exalted, are those that are performed consistently, even if they are perceived as minor.

Furthermore, consistently engaging in virtuous actions is more likely to positively transform a Muslim than sporadically undertaking a major good deed. Regarding voluntary charity, a Muslim ought to contribute regularly in accordance with their financial capacity, even if it is a little, and should firmly trust that Allah, the Exalted, will amplify this into a substantial reward on Judgement Day. This assurance is indeed articulated in a Hadith located in Jami At Tirmidhi, number 662.

In summary, a Muslim should prioritize the quality of their deeds over the quantity and strive to perform various good actions consistently, aligned with their capabilities and strength.

Chapter 9 At Tawbah, verse 79:

“Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort…”

It is frequently noted that when an individual chooses to engage in a good act that demands time, energy, and even financial resources, they are often discouraged by others. The primary obstacle is the Devil, who exerts considerable effort to dissuade individuals from undertaking good deeds. The second obstacle is one's own inner self, which tends to lean towards laziness and greed. The final obstacle comes from other individuals. Sadly, many of these detractors are often Muslims. Due to their feeble faith, they fail to recognize the significance of even the smallest good deeds. Furthermore, their weak faith leads them to prefer worldly pleasures, which directly conflicts with the pursuit of good deeds. Consequently, these individuals frequently question why a Muslim is striving to perform a good deed, particularly those that necessitate time, energy, and financial investment. For instance, a Muslim may be resolute in their intention to establish a website dedicated to disseminating Islamic knowledge. Others often discourage them by trivializing their initiative, as they do not appreciate the value of good deeds. Those who are committed to charitable giving may also be dissuaded by others with weak faith, who may attempt to intimidate them into retaining their wealth for fear of potential financial hardships. The instances are numerous in which individuals, particularly Muslims with weak faith, dissuade others from engaging in good deeds by belittling their aspirations.

In situations such as these, a Muslim aspiring to perform good deeds must judiciously select their advisors. Just as a patient seeks the counsel of a physician, or an individual facing automotive issues consults a mechanic, a Muslim should exclusively seek guidance from those with strong faith. This individual is one who comprehends and implements the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Only such a person will recognize the significance of minor good deeds and thus motivate others to engage in them. It is unwise to seek advice from someone lacking Islamic knowledge, as they may undermine one's plans and ultimately dissuade them from their intentions, even if their motives are not malicious. This counsel is reflected in chapter 30 Ar Rum, verse 60:

"...And let them not disquiet you who are not certain [in faith]."

As the Holy Prophet Muhammad, peace and blessings be upon him, was sent as a mercy upon creation, he desired people to sincerely repent and for Allah, the Exalted, to forgive them. Chapter 21 Al Anbiya, verse 107:

“And We have not sent you except as a mercy to the worlds.”

For instance, in the ninth year following the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, the leader of the hypocrites, Abdullah Bin Ubayy, passed away. During his final illness,

the Holy Prophet Muhammad, peace and blessings be upon him, frequently visited him, hoping that he would genuinely repent and embrace Islam, but this did not occur. After Abdullah Bin Ubayy's death, at the request of his son, Abdullah Bin Abdullah Bin Ubayy, may Allah be pleased with him, the Holy Prophet Muhammad, peace and blessings be upon him, proceeded to lead the funeral prayer for his father, the leader of the hypocrites, Abdullah Bin Ubayy. Umar Bin Khattab, may Allah be pleased with him, grasped his garment and implored him not to conduct the funeral prayer for a man who relentlessly sought to undermine Islam and the Holy Prophet Muhammad, peace and blessings be upon him. Umar, may Allah be pleased with him, also reminded the Holy Prophet Muhammad, peace and blessings be upon him, of the verse that explicitly states that even if he were to seek forgiveness for the hypocrites seventy times, Allah, the Exalted, would not grant them forgiveness. Chapter 9 At Tawbah, verse 80:

"Ask forgiveness for them or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them. That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people."

The Holy Prophet Muhammad, peace and blessings be upon him, responded that he would ask for forgiveness for him more than seventy times. Subsequently, he conducted his funeral prayer. Allah, the Exalted, then prohibited him from doing this in the future. Chapter 9 At Tawbah, verse 84:

“And do not pray [i.e. the funeral prayer] over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 4, Pages 45-47.

Chapter 9 At Tawbah, verse 80:

“Ask forgiveness for them or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them…”

The first thing to note is the conduct of the Holy Prophet Muhammad, peace and blessings be upon him. One must adopt sincerity to others by always desiring the best outcome for them in every situation, just like they desire the best outcome for themself and supporting this attitude through their speech and actions. This is in fact, the sign of a true believer according to the Hadith found in Sahih Bukhari, number 13. In addition, the Holy Prophet Muhammad, peace and blessings be upon him, continued to seek forgiveness for Abdullah Bin Ubayy as he judged him based on his verbal declaration of faith. It is crucial to recognize that in this world, individuals are often judged based on their external appearance, even when it does not align with their internal truth. For instance, if someone professes to be a Muslim, society will accept them as such unless they

commit a clear act of disbelief. However, in the hereafter, Allah, the Exalted, will evaluate individuals based on their true inner state and their outward deeds. Consequently, one should refrain from acting hypocritically, as such behavior may deceive others in this life, but in the hereafter, they will be the ones deceived, as they will be assessed according to their inner reality, which could be founded on disbelief. Chapter 2 Al Baqarah, verses 8-9:

“And of the people are some who say, "We believe in Allāh and the Last Day," but they are not believers. They [think to] deceive Allāh and those who believe, but they deceive not except themselves and perceive [it] not.”

And chapter 57 Al Hadid, verses 13-15:

“On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment. They [i.e., the hypocrites] will call to them [i.e., the believers], "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allāh. And the Deceiver [i.e., Satan] deceived you concerning Allāh. So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination."”

And chapter 9 At Tawbah, verse 80:

"Ask forgiveness for them or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them. That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people."

One who does not fulfill their verbal declaration of faith in Islam should not deceive themselves into thinking they are genuinely a Muslim. The reality is that if an individual truly harbors faith in Allah, the Exalted, within their spiritual heart, it will manifest in their actions in some manner. This concept is illustrated in a Hadith recorded in Sahih Bukhari, number 52. Conversely, a person lacking faith will not demonstrate Islam through their actions, even if they profess to be a Muslim. Such an attitude should be avoided; otherwise, an individual who asserts their Muslim identity may ultimately find themselves revealed as a non-Muslim on the Day of Judgement. This notion is further corroborated by the following verse, which emphasizes Islam over faith. Islam is evident in one's actions, through obedience to Allah, the Exalted, while faith resides within one's spiritual heart. Chapter 3 Alee Imran, verse 85:

"And whoever desires other than Islam as a way of life - never will it be accepted from him, and he, in the Hereafter, will be among the losers."

In addition, one must accept the purpose of life in this world by holding themself accountability for their intention, speech and actions, so that they adopt the right behaviour, as Allah, the Exalted, will hold them accountable in both worlds. Chapter 67 Al Mulk, verse 2:

"[He] who created death and life to test you [as to] which of you is better in deed…"

But if one fails to appreciate this truth, then they will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will experience a mental and physical imbalance, causing disarray in their lives and relationships, which ultimately hinders their ability to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, even while they indulge in some worldly pleasures. In addition, as warned in verse 80, nothing will save them from facing the consequences of their actions, not even the intercession of righteous people. Furthermore, the one who fails to support their verbal declaration of faith in actions may well leave this world without their faith, as the one who defiantly disobeys Allah, the Exalted, will destroy their faith. Chapter 9 At Tawbah, verse 80:

"Ask forgiveness for them, or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them. That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people."

It is crucial to understand that faith is akin to a plant that needs nourishment through acts of obedience to flourish and persist. Similarly, a plant that lacks essential sustenance, such as sunlight, will wither away; likewise, an individual's faith can weaken and die if it is not supported by acts of obedience.

In addition, this verse also warns against adopting wishful thinking whereby one assumes that they will receive the mercy and forgivingness of Allah, the Exalted, in both worlds, while persisting on His disobedience. This attitude lacks value within Islam. Chapter 45 Al Jathiyah, verse 21:

"Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge."

Conversely, true hope involves the effort to adhere to the commands of Allah, the Exalted, which necessitates the proper use of the blessings granted to them in line with Islamic teachings, followed by a sincere desire for the mercy and forgiveness of Allah, the Exalted, in both this world and the next. This differentiation is explained in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, it is crucial to acknowledge this distinction and to foster genuine hope in the mercy and forgiveness of Allah, the Exalted, while avoiding mere wishful thinking, as such an

approach will not yield any advantage in this life or the afterlife. Chapter 9 At Tawbah, verse 80:

“…and Allah does not guide the defiantly disobedient people.”

The expedition to Tabuk presented significant challenges, leading some individuals to refrain from participating due to negligence or hypocrisy. The hypocrites made considerable efforts to mislead others, discouraging them from joining this important expedition. In this context, Allah, the Exalted, revealed chapter 9 At Tawbah, verses 81-82:

“Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allāh and disliked to strive with their wealth and their lives in the cause of Allāh and said, "Do not go forth in the heat." Say, "The fire of Hell is more intense in heat" - if they would but understand. So let them laugh a little and [then] weep much as recompense for what they used to earn.”

This has been discussed in Sirat Ibn Hisham, Pages 241-242.

A facet of hypocrisy is that an individual not only engages in evil actions themselves and refrains from virtuous acts, but they also motivate others to

follow suit. They desire for others to share in their moral depravity, as it justifies their behaviour in their eyes. Not only do they submerge themselves, but they also drag others down alongside them. It is imperative for Muslims to understand that an individual will be held responsible for every other person who sins as a result of their encouragement. This individual will be regarded as if they themselves committed the sin, despite merely inviting others to it. This principle is substantiated in a Hadith recorded in Sunan Ibn Majah, number 203. Consequently, some have remarked that fortunate is the individual whose evil perishes with them, for their transgressions will multiply if others heed their immoral counsel, even after their death.

Chapter 9 of Tawbah, verse 81:

“Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allāh and disliked to strive with their wealth and their lives in the cause of Allāh and said, "Do not go forth in the heat."…”

Generally speaking, as Islam advocates for the regulation of worldly desires, individuals whose primary objective is to satisfy these desires will criticize this stance, as Islam makes them appear animalistic. Furthermore, businesses and industries that thrive on the indulgence of such desires will actively oppose Islamic principles, seeking to dissuade individuals from adhering to Islamic teachings. In response to this opposition, Muslims are called to remain resolute in their obedience to Allah, the Exalted, who will grant them tranquillity and safeguard them from the adverse influences of

others, even if such protection is not immediately apparent. Conversely, those who prioritize societal approval at the expense of disobeying Allah, the Exalted, will find themselves unprotected from His retribution and will ultimately fail to satisfy societal expectations, as human opinions and worldly distractions, including social media, fashion, and culture, are inherently unstable. By steadfastly adhering to the commands of Allah, the Exalted, and appropriately utilizing the blessings bestowed upon them in accordance with Islamic teachings, individuals will achieve a harmonious mental and physical state, effectively organizing their lives and relationships while practically preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds.

Whereas, the one who persists on the disobedience of Allah, the Exalted, with the aim of pleasing society and fulfilling their worldly desires will inevitably misuse the blessings they have been granted. As a result, they will experience a sense of mental and physical disarray, they will fail to correctly manage their priorities and relationships and fail to prepare adequately for their accountability on the Day of Judgement. This will lead to stress and difficulties in both this life and the afterlife, no matter how many material comforts they enjoy. In fact, the one who persists on the disobedience of Allah, the Exalted, while they verbally claim faith in Him is in great danger of leaving this world without their faith. Chapter 9 At Tawbah, verse 81:

“…and said, 'Do not go forth in the heat." Say, "The fire of Hell is more intensive in heat" - if they would but understand.”

It is important to understand that faith is like a plant that needs care through obedient actions to grow and survive. Just as a plant without sunlight will die, a person's faith can weaken and perish if it is not supported by obedience.

Chapter 9 of Tawbah, verse 81:

“Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allāh and disliked to strive with their wealth and their lives in the cause of Allāh and said, "Do not go forth in the heat."…”

In order to avoid being influenced negatively by others, one should avoid adopting the companionship of those who fail to support their verbal declaration of faith with actions. A person is always influenced by their companions, whether positively or negatively and whether obviously or subtly. This has been advised in a Hadith found in Sunan Abu Dawud, number 4833. Therefore, the one who accompanies the righteous and truthful in this world, will be inspired and encouraged to sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. Whereas, those who accompany hypocrites will adopt their characteristics and behaviour. As a result, every facet of their life, encompassing their family, friends, career, and wealth, will become a source of anxiety for them. If they persist in ignoring the commands of Allah, the Exalted, they will wrongly attribute their stress to

various aspects of their lives, including their relatives. By cutting off these positive influences, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even thoughts of suicide. And the punishment in the hereafter is far worse. Chapter 9 At Tawbah, verse 81:

“…and said, 'Do not go forth in the heat." Say, "The fire of Hell is more intensive in heat" - if they would but understand.”

But if one fails to understand this truth, then they will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will face the punishment discussed earlier, even if they enjoy some worldly luxuries in this world. This outcome becomes clear when one observes individuals who continually misuse the blessings they have received, such as the wealthy and famous, despite their enjoyment of worldly things. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

In order to avoid this outcome one must understand the difference between happiness and peace of mind. Happiness is an emotion which is dependent on the situation one is experiencing. For example, a person will experience happiness when they are in a fun situation, such as a party. But as

happiness is an emotion it is highly unstable as a single word or an event can remove one's experience of happiness and it never lasts long. The one who therefore pursues happiness will never be able to hold onto it irrespective of how many worldly luxuries they enjoy. This is quite evident when observes the rich and famous and their desperation of holding onto happiness with their constant social gatherings. This behaviour only leads them to misuse the blessings they have been granted. As a result, they find themselves in an unbalanced mental and physical state, they misplace everything and everyone within their life and insufficiently prepare for their accountability on the Day of Judgement. This leads to stress, difficulties, and trouble in both worlds. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

Whereas, peace of mind is a state which is not dependent on the situation one experiences. In fact, the one who has peace of mind will not be deprived of it, even when they face a sad situation, such as the death of a loved one. The sadness they feel will not be able to overcome their peace of mind, whereas, any sadness can overcome happiness. As a result, peace of mind is stable and permanent, as long as one fulfils the requirements of maintaining it. As Allah, the Exalted, created the human body, He alone knows how one can achieve peace of mind through obtaining a balanced mental and physical state and through correctly places everything and everyone within their life. Therefore, a person must accept and apply Islamic teachings for their own advantage, even if these teachings clash with their personal wishes. They ought to behave like a wise patient who recognizes and adheres to the medical advice of their doctor, realizing that it serves their best interest, even when faced with

unpleasant treatments and a strict diet. Just as this wise patient will achieve the best mental and physical health, similarly, the individual who accepts and follows Islamic teachings will also achieve peace of mind in both worlds.

If one fails to understand the difference between happiness and peace of mind, they will misuse the blessings they have been granted and as a result, they will never obtain peace of mind, even if they experience moments of happiness. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Allah, the Exalted, then discusses the conduct of the hypocrites when the muslims returned from the expedition of Tabuk. Chapter 9 At Tawbah, verse 83:

“If Allah should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, "You will not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind."”

Generally speaking, this verse reminds people that in life they will receive things according to their efforts. If one puts in minimal effort in obeying Allah, the Exalted, which involves correctly using the blessings they have been granted as outlined in Islamic teachings, then they will receive mercy, blessings and peace according to their minimal effort. And the one who places more effort in obeying Allah, the Exalted, will receive more peace, reward and blessings in both worlds. It is essential to recognize that, similar to the pursuit of worldly success—such as becoming a physician—which necessitates enduring challenges like examinations, one cannot attain peace of mind in both this life and the afterlife without engaging in struggle and overcoming obstacles. It is peculiar how individuals comprehend that success in this world requires effort, yet they anticipate obtaining peace of mind in this life and Paradise in the next without any exertion or sacrifice.

As previously mentioned, in reply to the request made by Abdullah Bin Abdullah Bin Ubayy, may Allah be pleased with him, the Holy Prophet Muhammad, peace and blessings be upon him, led the funeral prayer for his father, the leader of the hypocrites, Abdullah Bin Ubayy. Subsequently, Allah, the Exalted, prohibited him from performing this act in the future. Chapter 9 At Tawbah, verse 84:

"And do not pray [i.e. the funeral prayer] over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient."

This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 46-47.

The Holy Prophet Muhammad, peace and blessings be upon him, conducted his funeral prayer to honour his son, Abdullah Bin Abdullah, may Allah be pleased with him, who was a loyal Companion. Furthermore, this gesture of compassion could have served to motivate the other hypocrites to genuinely repent and embrace Islam. It was for this reason why Allah, the Exalted, revealed the prohibition after the funeral prayer and not before it.

Generally speaking, one must avoid adopting wishful thinking whereby they persist on the disobedience of Allah, the Exalted, and expect His mercy and forgiveness in both worlds. Even though Allah, the Exalted, is All Forgiving, none the less, He will not treat the evil doer equally to the good doer, as this will contradict His justice and fairness. Chapter 45 Al Jathiyah, verse 21:

"Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge."

To prevent the development of a misguided perception of Allah, the Exalted, it is crucial to examine His divine attributes and names as

articulated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehension nurtures a proper belief in Allah, the Exalted, and promotes genuine obedience by making use of the blessings He has granted them in accordance with Islamic principles. Whereas, a lack of knowledge regarding the divine attributes and names of Allah, the Exalted, can lead to incorrect beliefs that may result in disobedience, such as wishful thinking. For example, an individual who understands that Allah, the Exalted, is All-Forgiving will diligently endeavor to obey Him, with the hope of receiving His forgiveness for their transgressions. Conversely, a person who does not accurately grasp the essence of His forgiveness may persist in disobedience, mistakenly believing they will be forgiven, regardless of their actions. In fact, as warned in verse 84, the one who persists on the wrong belief will continue disobeying Allah, the Exalted, and as a result, they may lose their faith. Chapter 9 At Tawbah, verse 84:

“And do not pray [i.e. the funeral prayer] over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.”

It is essential to recognize that faith resembles a plant that requires nourishment from acts of obedience to thrive and endure. Just as a plant deprived of vital resources like sunlight will die, an individual's faith can diminish and perish without the support of obedient actions.

In order to encourage muslims to adopt the right attitude whereby they support their verbal declaration of faith with actions, Allah, the Exalted,

warns them not to be deceived by the outward appearance of those who disobey Him by persisting on fulfilling their worldly desires. Chapter 9 At Tawbah, verse 85:

“So let not their wealth or their children impress you…”

In essence, all worldly blessing, including fame and wealth, serve merely as a test to determine whether individuals will utilize them appropriately in accordance with Islamic principles. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

Those who employ these blessings correctly will achieve tranquility of mind by maintaining a harmonious mental and physical state and by appropriately prioritizing all aspects of their lives. Conversely, individuals who choose to misuse the blessings bestowed upon them will face repercussions in both this life and the hereafter, even if such consequences are not immediately apparent to them. Due to their disobedience, every facet of their existence—such as relationships with family and friends, professional endeavors, and wealth—will transform into a source of anxiety. Should they persist in ignoring the directives of Allah, the Exalted, they may misdirect their frustrations towards the wrong things and people, such as their relatives. By cutting off these positive influences, they will only

worsen their mental health challenges, which could lead to depression, substance abuse, and even suicidal ideation. This outcome is observable among those who repeatedly misuse their blessings, such as the affluent and renowned, despite their outward display of enjoying material wealth. Chapter 9 At Tawbah, verse 85:

"So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls be destroyed while they are disbelievers."

As cautioned at the conclusion of this verse, individuals who continue in their disobedience to Allah, the Exalted, and consequently do not reinforce their verbal affirmation of faith through corresponding actions, are at significant risk of forfeiting their faith. Analogous to a plant that suffers from a deficiency of vital nutrients, such as sunlight, leading to its deterioration and eventual death, a person's faith can likewise weaken and ultimately disappear if it is not upheld by acts of obedience.

Unlike other lifestyles that have been altered or created to satisfy human wants, Islam mandates that individuals make sacrifices in order to achieve tranquillity in both this life and the afterlife. Chapter 9 At Tawbah, verses 86-87:

“And when a chapter of the Quran was revealed [enjoining them] to believe in Allah and to strive with His Messenger, those of wealth among them asked your permission [to stay back] and said, "Leave us to be with them who sit [at home]." They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand.”

It is essential to acknowledge that just as one cannot attain worldly success, such as becoming a doctor, without enduring challenges like examinations, likewise, one cannot achieve peace of mind in both worlds without confronting struggles and surmounting obstacles. It is indeed puzzling how people understand that success in this life requires effort, yet they expect to attain peace of mind in this world and Paradise in the hereafter without making any sacrifices. The one who fails to understand this will not support their verbal declaration of faith in Islam with actions. Instead, they will disobey Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will experience a state of mental and physical imbalance, which will disrupt their relationships and responsibilities in life, ultimately impeding their readiness for accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, regardless of any earthly pleasures they might enjoy. Chapter 9 At Tawbah, verses 86-87:

“…and said, "Leave us to be with them who sit [at home]." They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand.”

And chapter 9 At Tawbah, verse 90:

“And those with excuses among the bedouins came to be permitted [to remain], and they who had lied to Allah and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment.”

Furthermore, a genuine indication of one's true faith in Allah, the Exalted, is the ability to remain unwavering in His obedience, irrespective of the circumstances, whether in times of comfort or adversity. Certainly, challenging moments are crucial for distinguishing between those who faithfully adhere to Allah, the Exalted, and those who do not, as it is typically easier to obey Allah, the Exalted, during periods of ease than in times of hardship. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

It is crucial to uphold obedience to Allah, the Exalted, by judiciously utilizing the blessings He has bestowed, as outlined in Islamic teachings. One should consistently bear in mind that He will ultimately offer them assistance and solace. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

It is crucial to acknowledge that this divine assistance does not always align with individual wishes. Rather, it consistently resonates with the boundless wisdom and understanding of Allah, the Exalted. Consequently, this divine aid manifests at the most opportune times for individuals and in manners that are most beneficial for them, even if they do not recognize it at once. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One must therefore consistently maintain their obedience to Allah, the Exalted, at all times, understanding that they will achieve tranquillity and success in both worlds, even if this is not immediately apparent to them. The individual who embraces this conduct will appropriately utilize the blessings bestowed upon them, as described in Islamic teachings. This will guarantee that they attain a harmonious state of mind and body, integrating all aspects of their life while adequately preparing for their accountability on the Day of Judgement. Consequently, this conduct will result in peace of mind in both worlds. Chapter 9 At Tawbah, verses 88-89:

“But the Messenger and those who believed with him strove with their wealth and their lives. Those will have [all that is] good, and it is those who

are the successful. Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment."

It is important to note that any worldly success that does not lead to peace of mind is not real success, even if this contradicts the opinions of the majority of society. In fact, all worldly things, such as wealth, fame, authority, family, friends and a career, only have value when one possesses peace of mind. This truth is obvious when one observes the rich and famous and how they are drowned in mental health issues despite possessing and enjoying many worldly things. Therefore, one must judge whether their worldly things lead them to peace of mind or not, and if necessary adjust their behaviour, for their own sake.

Furthermore, one can genuinely recognize the extensive advantages of divine teachings and the significance of consistently adhering to the obedience of Allah, the Exalted, when they possess certainty of faith. Strong faith is crucial for sustaining the dedication to obeying Allah, the Exalted, under all circumstances, whether in moments of ease or hardship. This strong faith is nurtured through comprehending and applying the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that authentic obedience to Allah, the Exalted, results in tranquillity in both this life and the hereafter. In contrast, those who lack awareness of Islamic principles frequently exhibit a fragile faith, rendering them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This deficiency in understanding can obscure the truth that relinquishing their desires in favour of obeying Allah, the Exalted, is essential for attaining true peace in both worlds. Consequently, it is imperative for individuals to strengthen

their faith by seeking Islamic knowledge and implementing it in their lives, thereby ensuring their steadfast obedience to Allah, the Exalted, at all times. This involves utilizing the blessings they have received in accordance with Islamic teachings, ultimately promoting a harmonious mental and physical state and appropriately prioritizing all facets of their lives. Indeed, it was the unwavering faith of the Companions, may Allah be pleased with them, that motivated them to remain resolute in their obedience to Allah, the Exalted, at all times. Chapter 9 At Tawbah, verse 88:

"But the Messenger and those who believed with him strove with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful."

In this verse, the word striving denotes the committed effort to attain a specific objective. It must not be confused with fighting, which is denoted by the Arabic term "Qital". Striving encompasses a broader interpretation, including all forms of efforts undertaken in the service of Allah, the Exalted. An individual who strives for the sake of Allah, the Exalted, demonstrates true dedication to their purpose, employing their intellect to discern the most effective methods to realize this goal. They convey the message of Islam through both verbal and written communication. They correctly use all the blessings they have been granted as outlined in Islamic teachings in their efforts to serve Allah, the Exalted. They allocate all available resources to advance Islam and channel all their energy to tackle any obstacles that may emerge. When the situation demands, they are willing to risk their lives in obedience to Allah, the Exalted. This comprehensive endeavour epitomizes striving in the cause of Allah, the Exalted. Their

struggle is exclusively aimed at earning the pleasure of Allah, maintaining the supremacy of His faith, and ensuring the success of His message.

Chapter 9 At Tawbah, verse 90:

"…and they who had lied to Allah and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment."

In order to avoid punishment in both worlds, one must adopt truthfulness in their intention, speech and actions so that they practically support their verbal declaration of faith in Islam with actions. In a Hadith recorded in Jami At Tirmidhi, number 1971, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized the significance of truthfulness and the necessity of steering clear of falsehoods. The initial part indicates that truthfulness leads to righteousness, which ultimately results in Paradise. When an individual consistently embodies truthfulness, they are acknowledged by Allah, the Exalted, as a truthful person.

It is crucial to recognize that truthfulness comprises three levels. The first level pertains to being honest in one's intentions and sincerity. This implies that actions are performed solely for the sake of Allah, the Exalted, without seeking personal gain or hidden motives, such as the desire for fame. This principle is indeed fundamental to Islam, as every action is evaluated based on one's intention. This is corroborated by a Hadith found in Sahih

Bukhari, number 1. The evidence of one's sincerity is clear when they do not seek or anticipate compensation from people.

The next level involves being truthful in one's speech. Essentially, this means refraining from all forms of verbal transgressions, not just lies. A person who indulges in other verbal sins cannot be considered truthful. A commendable strategy to achieve this is by adhering to a Hadith found in Jami At Tirmidhi, number 2317, which suggests that an individual can make their Islam excellent by avoiding matters that do not concern them. A significant amount of verbal sins occurs when a Muslim engages in discussions that are irrelevant to them. This also includes the avoidance of trivial speech, as it often leads to sinful conversations and represents a misuse of one's valuable time, which will be a source of regret on Judgement Day. One can embrace this level of truthfulness by either expressing something positive or choosing to remain silent.

The final stage relates to truthfulness in one's actions. This is accomplished through sincerely obeying Allah, the Exalted, by fulfilling His commands, avoiding His prohibitions, and showing patience with fate in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, without selectively interpreting or misrepresenting the teachings of Islam to fit personal preferences. Individuals must follow the hierarchy and priorities established by Allah, the Exalted, in all their endeavors. Those who act in this way will utilize every blessing bestowed upon them in manners that are pleasing to Allah, the Exalted. This will ensure they attain a harmonious mental and physical state, effectively organizing all aspects of their lives and adequately preparing for their accountability on the Day of Judgement. As a result, this conduct will lead to tranquility in both areas.

The repercussions of failing to reach these levels of honesty, especially lying, as emphasized by the main Hadith under discussion, is that it leads to disobedience, which ultimately leads to Hell. When a person continues such behavior, they will be recognized as a major liar by Allah, the Exalted. Regarding the three levels mentioned earlier, lying in intention indicates a lack of sincerity towards Allah, the Exalted, and performing good deeds for the sake of others. Lying in speech encompasses all forms of sinful speech. Lying in actions involves misusing the blessings one has been granted, which leads to violating the rights of Allah, the Exalted, and others. A person who embodies all these aspects of lying is considered a major liar, and it does not require a scholar to ascertain the fate of one labeled as a major liar by Allah, the Exalted, on the Day of Judgement. In addition, as warned in verse 90, those who lie in their intention, speech and actions, thereby failing to support their verbal declaration of faith in Islam with actions, are in great danger of losing their faith. Chapter 9 At Tawbah, verse 90:

"…and they who had lied to Allah and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment."

Similar to a plant that experiences a lack of essential nutrients, like sunlight, which results in its decline and eventual demise, an individual's faith can also diminish and ultimately die if it is not sustained through acts of obedience.

After criticising the hypocrites for presenting baseless excuses to avoid partaking in the expedition to Tabuk, which was obligatory on all able men, Allah, the Exalted, provided solace to those who did not participate in the expedition to Tabuk due to a genuine reason. Chapter 9 At Tawbah, verse 91:

“There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger…”

In general, sincerity towards Allah, the Exalted, entails the fulfilment of all duties prescribed by Him through commands and prohibitions, undertaken solely for His pleasure. This principle is affirmed in a Hadith recorded in Sahih Bukhari, number 1, which states that all individuals will be judged based on their intentions. Therefore, if one lacks sincerity towards Allah, the Exalted, while engaging in good deeds, they will receive no reward in this life or the hereafter. Moreover, as indicated in a Hadith from Jami At Tirmidhi, number 3154, those who have performed insincere actions will be instructed on Judgement Day to seek their rewards from those for whom they acted, a pursuit that will ultimately prove futile. Chapter 98 Al Bayyinah, verse 5:

"And they were not commanded except to worship Allah, [being] sincere to Him in religion…"

Neglecting one's responsibilities towards Allah, the Exalted, indicates a deficiency in sincerity. Consequently, it is essential for individuals to genuinely repent and strive to fulfill all their obligations. It is crucial to remember that Allah, the Exalted, does not impose upon anyone duties that they are unable to perform or manage. Chapter 2 Al Baqarah, verse 286.

"Allah does not charge a soul except [with that within] its capacity...."

Demonstrating sincerity towards Allah, the Exalted, entails consistently prioritizing His pleasure above one's own and that of others. A Muslim must always favor actions performed for the sake of Allah, the Exalted, over all other considerations. It is essential to love others while disapproving of their sins solely for the sake of Allah, the Exalted, rather than for personal desires. When assisting others or abstaining from sinful acts, the motivation should be for the sake of Allah, the Exalted. Those who embrace this mindset have achieved the perfection of their faith, as affirmed in a Hadith recorded in Sunan Abu Dawud, number 4681.

Furthermore, a critical component of sincerity towards Allah, the Exalted, involves trusting that His decrees and decisions are ultimately the best for all individuals concerned, even when the underlying wisdom of His decisions may not be immediately apparent to people. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

To be content solely with the decrees that align with one’s wishes while feeling discontent with those that oppose them is a clear indication of insincerity towards Allah, the Exalted. The individual who genuinely adheres to the obedience of Allah, the Exalted, by executing His commands, avoiding His prohibitions, and confronting fate with patience in accordance with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, in every circumstance and condition is indeed the truly sincere individual. Chapter 9 At Tawbah, verse 91:

“There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger…”

Demonstrating sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him, necessitates the pursuit of knowledge to implement his traditions. These traditions encompass those pertaining to Allah, the Exalted, in the context of worship, as well as his esteemed noble character towards creation. Chapter 68 Al Qalam, verse 4:

"And indeed, you are of a great moral character."

It encompasses the obligation to adhere to his commands and prohibitions consistently. This has been established as a duty by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Sincerity entails prioritizing his traditions above the actions of others, as all routes to Allah, the Exalted, are obstructed except for the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

"Say, [i.e. Prophet Muḥammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...""

One should cherish all those who have supported him throughout his life and beyond, whether they belong to his family or his companions, may Allah be pleased with them all. It is a responsibility for those who wish to be genuine in their sincerity to him, to support individuals who adhere to his path and propagate his teachings. Sincerity encompasses not only loving those who hold affection for him but also harboring disdain for those who criticize him, regardless of one's personal connections with these

individuals. This principle is encapsulated in a singular Hadith located in Sahih Bukhari, number 16. It states that an individual cannot possess authentic faith until they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than all of creation. This love must manifest through actions rather than mere words. Demonstrating sincerity towards him involves respecting, loving, and actively following his example. However, such devotion is unattainable without acquiring knowledge about his blessed life and teachings. How can one genuinely respect, love, and follow someone they are unfamiliar with? The individual who professes love and respect for him yet neglects to follow his teachings in practice is not sincere in their assertion.

Those who adopt sincerity to Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, will correctly use the blessings they have been granted as outlined in Islamic teachings. This will ensure that they attain a balanced mental and physical state, effectively aligning all facets of their life while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds. In addition, any mistakes they happen to make will be forgiven by Allah, the Exalted, as He does not demand perfection from anyone. Chapter 9 At Tawbah, verse 91:

"…There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful."

Allah, the Exalted, then gives a specific example of those who possessed sincerity. Some of the poorer Companions, may Allah be pleased with

them, did not possess the resources to take part in the long and difficult expedition to Tabuk and in some cases the Holy Prophet Muhammad, peace and blessings be upon him, did not possess the resources to aid them either. Even though Allah, the Exalted, Himself excused them, they were so grieved that they would weep for not being able to take part in the expedition. Chapter 9 At Tawbah, verse 92:

“Nor [is there blame] upon those who, when they came to you for you to take them along, you said, "I can find nothing upon which to carry you." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah].”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 4, Page 5.

It is important to note that Islam does not demand people to perform good deeds that are beyond their capacity or means. Rather, Allah, the Exalted, expects muslims to correctly use whatever blessings He has granted them, whether a few or a lot, as outlined in Islamic teachings. This will help them achieve a harmonious mental and physical state, effectively synchronizing all aspects of their life while properly equipping them for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Sadly, some Muslims have embraced a harmful characteristic that hinders their advancement towards self-improvement. In particular, they often compare their own situations and circumstances with those of others who are in more favorable positions, using this as a rationale for not improving their obedience to Allah, the Exalted. This

encompasses fulfilling His commands, refraining from His prohibitions, and facing destiny with patience, in line with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. For example, a person who works full-time might justify their lack of effort in obeying Allah, the Exalted, by comparing themselves to someone who works part-time, claiming that it is easier for the latter to increase their obedience due to having more free time. Likewise, a poor Muslim may hesitate to give any form of charity by observing those who are more affluent, arguing that the wealthy can more easily afford to donate than they can. They overlook the fact that while these justifications may offer temporary comfort to their souls, they do not positively impact their lives in this world or the hereafter. Allah, the Exalted, does not want individuals to act based on the circumstances of others; instead, He desires that they act in obedience to Him according to their own abilities. For instance, a full-time employee can dedicate whatever free time they possess to the obedience of Allah, the Exalted, even if it is less than what a part-time worker can provide. In this context, the actions of the part-time worker do not affect the full-time worker, so using them as an excuse for not putting in more effort is simply a weak justification. The poor Muslim should give according to their means, even if that amount is considerably less than that of a wealthier person, as Allah, the Exalted, will assess them based on their own actions and will not hold them accountable according to the deeds of other Muslims.

Muslims must abandon these unproductive excuses and simply adhere to the commands of Allah, the Exalted, in accordance with their own means, by correctly using the blessings He has granted them as outlined in Islamic teachings.

After excusing the sincere Companions, may Allah be pleased with them, who did not possess the means to take part in the expedition to Tabuk, Allah, the Exalted, criticised those who did have the means and yet failed to join in the expedition, thereby failing to support their verbal declaration of faith in Him with actions. Chapter 9 At Tawbah, verse 93:

“The cause [for blame] is only upon those who ask permission of you while they are rich…”

Those who adopt this attitude will inevitably misuse the blessings they have been granted. Chapter 9 At Tawbah, verse 93:

“…They are satisfied to be with those who stay behind, and Allah has sealed over their hearts, so they do not know.”

As a result, every facet of their life, encompassing their family, friends, career, and wealth, will evolve into a source of anxiety. If they persist in disobeying Allah, the Exalted, they will wrongly attribute their stress to others and situations in their lives, including their relatives. By cutting off these beneficial connections, they will only worsen their mental health challenges, which could lead to depression, substance misuse, and even thoughts of suicide. This situation becomes clear when one observes those who continue to misuse the blessings they have received, such as the wealthy and famous, even though they seem to enjoy worldly pleasures.

Allah, the Exalted, then warns those who fail to support their verbal declaration of faith in Him with actions, of public disgrace so that the elements of society they try hard to please, such as people, social media, fashion and culture, dislike and criticize them. Chapter 9 At Tawbah, verse 94:

“They will make excuses to you when you have returned to them. Say, "Make no excuse - never will we believe you. Allah has already informed us of your news…"”

Allah, the Exalted, then encouraged those who failed to support their verbal declaration of faith in Him with actions to sincerely repent. Chapter 9 At Tawbah, verse 94:

“…And Allah will observe your deeds, and [so will] His Messenger…”

True repentance involves feeling genuine guilt and seeking forgiveness from Allah, the Exalted, as well as from those who may have been affected, as long as it does not lead to further complications. A person must sincerely promise to avoid committing the same or a similar sin again and make amends for any rights that have been violated in relation to Allah, the

Exalted, and others. Additionally, they should continue to faithfully obey Allah, the Exalted, by using the blessings He has granted them in line with Islamic teachings. But whether one sincerely repents or persists on failing to support their verbal declaration of faith in Allah, the Exalted, with actions, they will be held accountable by Allah, the Exalted, in both worlds, as He is fully aware of their intentions, speech and actions. Chapter 9 At Tawbah, verse 94:

"…then you will be taken back to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

Upon the return of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina following the Tabuk expedition, those who did not participate approached him, reiterating their justifications and reaffirming their loyalty. He acknowledged all their explanations, supplicated for them, and entrusted their concealed intentions to Allah, the Exalted. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Page 30. The Holy Prophet Muhammad, peace and blessings be upon him, employed a compassionate approach towards them to inspire the hypocrites to genuinely seek repentance. But those who maintained their insincerity to Allah, the Exalted, by failing to sincerely repent were criticized by Allah, the Exalted. Chapter 9 At Tawbah, verse 95:

"They will swear by Allah to you when you return to them that you would leave them alone. So leave them alone; indeed they are impure…"

This verse also indicates the importance of avoiding bad companionship. A person is consistently influenced by those around them, whether in a positive or negative way, and whether this influence is clear or subtle. This concept is mentioned in a Hadith from Sunan Abu Dawud, number 4833. Thus, individuals who associate with the righteous and truthful in this life will find themselves motivated and inspired to genuinely obey Allah, the Exalted, by utilizing the blessings He has bestowed upon them in accordance with Islamic principles. In contrast, those who associate with hypocritical individuals, who do not support their professed faith with corresponding actions, will likely adopt their traits and behaviors. Consequently, they will end up with an unsteady mental and physical condition, they will misplace everything and everyone in their lives, and fail to prepare for their accountability on the Day of Judgement. This will result in stress, problems, and challenges in both worlds, even if they experience some material comforts. But the punishment of the hereafter will be far worse. Chapter 9 At Tawbah, verse 95:

"…and their refuge is Hell as recompense for what they had been earning."

Allah, the Exalted, then criticized hypocritical people who aim to please people for the sake of worldly gain instead of acting to please Allah, the Exalted. Chapter 9 At Tawbah, verse 96:

"They swear to you so that you might be satisfied with them…"

Even if a person manages to please some people through their hypocritical behaviour, such as being two-faced, eventually they will be exposed by Allah, the Exalted, so that the people they aim to please will hate them. As a result, neither Allah, the Exalted, nor people will be pleased with them. This outcome is obvious when one reflects on their society and those who behave hypocritically. Chapter 9 At Tawbah, verse 96:

"…But if you should be satisfied with them - indeed, Allah is not satisfied with a defiantly disobedient people."

In addition, as Allah, the Exalted, alone manages the creation and judges them, even if a hypocritical person manages to please people, it will not lead them to peace of mind, as Allah, the Exalted, alone controls their spiritual heart, the abode of peace of mind. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

Furthermore, as this hypocrite will fail to support their verbal declaration of faith in Allah, the Exalted, with actions, they will inevitably misuse the blessings they have been granted. As a result, they will experience a state of both mental and physical imbalance, they will misplace their relationships and responsibilities in life, ultimately impeding their readiness for accountability on the Day of Judgement. This will lead to stress,

challenges, and difficulties in both worlds, regardless of any worldly pleasures they might enjoy. Therefore, this hypocrite will never obtain peace of mind irrespective of what they do.

Allah, the Exalted, then indicates an important cause of hypocrisy whereby one fails to support their verbal declaration of faith in Islam with actions. Chapter 9 At Tawbah, verse 97:

"The bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what Allah has revealed to His Messenger…"

It can be argued that ignorance serves as the root of all sin, for an individual who genuinely comprehends the repercussions of sinful actions would refrain from engaging in them. This pertains to authentic beneficial knowledge, which is defined as knowledge that is applied in practice. In truth, any knowledge that remains unutilized cannot be considered beneficial. The Holy Quran illustrates this concept through the metaphor of a donkey burdened with books of knowledge that provide it no advantage. Chapter 62 Al Jumu'ah, verse 5:

"…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…"

An individual who acts on their Islamic knowledge rarely engages in intentional sins. Indeed, when such an event transpires, it is typically due to a fleeting lapse in awareness, wherein an individual neglects to act upon their knowledge, leading to sinful behaviour.

The Holy Prophet Muhammad, peace and blessings be upon him, once emphasized the gravity of ignorance in a Hadith recorded in Jami At Tirmidhi, number 2322. He proclaimed that all entities in the material worlds are cursed, with the exception of the remembrance of Allah, the Exalted, along with anything associated with this remembrance, as well as the scholar and the student of knowledge. This implies that all material blessings may turn into a curse for the ignorant, as they are likely to misuse them, thus committing sins.

Indeed, ignorance can be regarded as a person's most formidable adversary, as it hinders them from safeguarding themselves from harm and reaping benefits, which can only be realized through the application of knowledge. The ignorant individual may commit sins without even realizing it. How can one evade sin if they lack awareness of what constitutes a sin? Ignorance leads one to overlook their obligatory responsibilities. How can an individual fulfil their obligations if they are oblivious to what those obligations entail?

Consequently, it is imperative for all Muslims to acquire sufficient Islamic knowledge to fulfil their obligatory duties and steer clear of sins. This

obligation is corroborated in a Hadith found in Sunan Ibn Majah, number 224. The one who persists on learning and acting on Islamic knowledge will gain certainty of faith. Developing a strong faith is essential, as it ensures a person's commitment to obeying Allah, the Exalted, regardless of circumstances, whether in times of ease or hardship. Strong faith is cultivated through acquiring knowledge and applying the clear proofs and evidence found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These texts illustrate how true obedience to Allah, the Exalted, results in peace of mind in this life and the hereafter. Conversely, an individual lacking knowledge of Islamic teachings will possess weak faith. Such a person is more prone to disobey Allah, the Exalted, when their personal desires clash with His commands, as they do not realize that prioritizing obedience to Allah, the Exalted, over their desires brings tranquillity in both worlds. Therefore, it is crucial for one to attain certainty of faith through the pursuit of knowledge and the application of Islamic principles, ensuring they remain steadfast in their obedience to Allah, the Exalted, at all times. This involves the proper utilization of the blessings one has received, as outlined in Islamic teachings. By doing so, they will achieve peace of mind in both worlds, attaining a balanced mental and physical state while appropriately prioritizing everyone and everything in their life. Since Allah, the Exalted, knows all things, He is fully aware of who endeavours to gain knowledge and strong faith and who opts for ignorance as their way of life, even when they have access to Islamic knowledge. Consequently, He will compensate each individual accordingly in both worlds. Chapter 9 At Tawbah, verse 97:

"…And Allah is Knowing and Wise."

After discussing the importance of avoiding ignorance, Allah, the Exalted, gives examples of ignorance and its consequences and those who possess Islamic knowledge and strong faith. Chapter 9 At Tawbah, verse 98:

“And among the bedouins are some who consider what they spend as a loss…”

When one is ignorant of Islamic teachings, they will believe that correctly using the blessings they have been granted as outlined in Islamic teachings, only leads to a loss. A lost opportunity to fulfil their worldly desires, a loss of resources, such as wealth, and losing out from obtaining happiness. But due to their ignorance, they fail to understand that the one who misuses the blessings they have been granted will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. Therefore, the one who acts in this way is the loser. In reality, it is peace of mind that gives worldly things, such as fame, wealth, authority, family, friends and career, value. All worldly things are useless and meaningless without peace of mind. Whereas, the one who obtains peace of mind will be satisfied even if they possess few worldly things. This reality is obvious if one observes the rich and famous and how they lead miserable lives despite the worldly things they possess and enjoy.

In addition, ignorance of Islamic teachings also causes one to become insincere to Allah, the Exalted, and others. Chapter 9 At Tawbah, verse 98:

“And among the bedouins are some who consider what they spend as a loss and await for you turns of misfortune…”

As a result, they will fail to fulfil the rights of Allah, the Exalted, and people. This will cause the spread of injustice and corruption within society. It is important to note that when one wrongs others they will face justice on Judgement Day, even if they escape it in this world. The oppressor will inevitably be compelled to transfer their virtuous deeds to their victims, and if necessary, they will bear the weight of their victims' sins until justice is achieved. This may result in the oppressor facing damnation in Hell on Judgement Day, regardless of their adherence to the rights of Allah, the Exalted. This significant admonition is emphasized in a Hadith from Sahih Muslim, number 6579. Chapter 9 At Tawbah, verse 98:

“…and await for you turns of misfortune. Upon them will be a misfortune of evil…”

Those who are of ignorant Islamic teachings will also fail to truly understand that Allah, the Exalted, is fully aware of their intentions, speech and actions, even if they conceal themselves from people. As a result, Allah, the Exalted, will hold them accountable in both worlds. Chapter 9 At Tawbah, verse 98:

“…And Allah is Hearing and Knowing.”

Whereas, those who strive to learn and act on Islamic teachings thereby obtaining strong faith will support their verbal declaration of faith in Allah, the Exalted, with actions, as this is the only way to correctly obey Allah, the Exalted, and prepare for their accountability. Chapter 9 At Tawbah, verse 99:

“But among the bedouins are some who believe in Allah and the Last Day…”

A true belief in Allah, the Exalted, requires that one's spoken declaration of faith is matched by corresponding actions. A person who recognizes Allah, the Exalted, as their Lord will naturally accept their duty as a servant to Him. A sincere servant does not pursue personal satisfaction, nor do they expect others to fulfill their wishes. Rather, they place the pleasure and obedience to their Master above everything else, including loyalty to individuals, personal preferences, social media, fashion, and cultural standards. The only goal of a servant is to please their Master. Additionally, a servant understands that everything they own, including their very life, belongs to their Creator and Master, Allah, the Exalted. As a result, they will willingly use all that they have been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A genuine servant realizes that since Allah, the Exalted, is both their Creator and

Lord, as well as the Creator and Lord of all that exists, they cannot find peace of mind while being disobedient to Him, for He controls all affairs, including the spiritual hearts of individuals, the abode of peace of mind. Therefore, they will strive diligently to obey Him by using the blessings they have received in accordance with Islamic teachings, as this is the only path to peace of mind in both this life and the hereafter. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

The more an individual acts in this manner, the deeper their faith in Allah, the Exalted, grows. Additionally, a true believer in Allah, the Exalted, will be certain that they will be held accountable for their deeds on the Day of Judgement. This awareness will inspire them to live out their faith through tangible actions, which involves making use of the blessings granted to them in ways that are pleasing to Allah, the Exalted, in line with Islamic teachings. Chapter 9 At Tawbah, verse 99:

“But among the bedouins are some who believe in Allah and the Last Day…”

As a result, an individual who claims to believe in Allah, the Exalted, and the Day of Judgement but fails to obey Allah, the Exalted, thereby failing to adequately prepare for the Day of Judgement, ought to reflect critically on their faith. Their lack of righteous actions indicates a deficiency in their belief in Allah, the Exalted, and the Last Day.

One's faith in Allah, the Exalted, and the Day of Judgement can be both established and strengthened through the study and application of Islamic teachings, as well as by recognizing the signs in the universe that the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, emphasize. For example, by observing the numerous harmonious systems in the universe—such as the exact distance of the Sun from the Earth, the water cycle, and the density of the oceans that support both navigation for ships and sustenance for marine life—one can perceive the presence and influence of a Creator. The presence of such intricately balanced systems cannot simply be ascribed to random chance. Additionally, the concept of multiple deities would inevitably lead to chaos, as each deity would have conflicting goals within the universe. This is clearly not the case, thus confirming the existence of a singular God, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Numerous signs exist within the universe that signify the approach of Judgement Day. For instance, upon examining the perfectly balanced systems that govern the creation of the Heavens and the Earth, one can

identify a significant imbalance: the actions of humanity. The individual who performs good deeds does not receive their complete reward in this life, while the wrongdoer does not face their full punishment, even if subjected to governmental penalties. It is reasonable to conclude that the singular Creator, Allah, the Exalted, who has established equilibrium in all other systems within this universe, will ultimately rectify the actions of humanity, which represent the main imbalance in this world. For this rectification of actions to take place, the actions of individuals must first cease. This marks the Day of Judgement, when the deeds of humanity will be evaluated and balanced eternally.

Moreover, Allah, the Exalted, employs rain to revive desolate land and causes a lifeless seed to germinate, thereby sustaining creation. In a similar manner, Allah, the Exalted, has the power to resurrect the human being, likened to the dead seed that emerges into life, who lies buried in the Earth. The transformation of the seasons serves as a clear illustration of resurrection. For example, in winter, the foliage of trees withers and falls, rendering the tree seemingly lifeless. However, in subsequent seasons, new leaves emerge, and the tree is once again vibrant with life. The sleep-wake cycle of all living beings further exemplifies resurrection. Sleep can be viewed as a sibling to death, as the senses of the sleeper are temporarily suspended. Allah, the Exalted, then restores a person's soul to them if they are meant to continue living, thus reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Reflecting on these examples, among many others, clearly indicates the possibility of human resurrection and the necessity for the Day of Judgement.

As discussed earlier, the root of possessing firm belief in Allah, the Exalted, and one's accountability on the Day of Judgement is gaining and acting on Islamic knowledge. This will ensure one understands the widespread benefits of obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 9 At Tawbah, verse 99:

"But among the bedouins are some who believe in Allah and the Last Day and consider what they spend as means of nearness to Allah and of [obtaining] invocations of the Messenger…"

They understand with conviction that this behaviour leads to obtaining a balanced mental and physical state, the correct placing of everything and everyone within their life and preparing for their accountability on the Day of Judgement. Therefore, their behaviour will lead them to peace of mind in both worlds. Chapter 9 At Tawbah, verse 99:

“…Unquestionably, it is a means of nearness for them. Allah will admit them to His mercy…”

But as Allah, the Exalted, does not demand perfection from anyone, the one who sincerely strives to obey Him, by correctly using the blessings He has granted them as outlined in Islamic teachings, will be forgiven for any mistakes they happen to commit. Chapter 9 At Tawbah, verse 99:

“…Indeed, Allah is Forgiving and Merciful.”

After discussing the importance of avoiding ignorance and instead achieving certainty of faith through learning and acting on Islamic knowledge, Allah, the Exalted, mentions those who reached the highest level in both worlds through certainty of faith. Chapter 9 At Tawbah, verse 100:

“And the first forerunners [in the faith] among the Migrants from Mecca and the residents of Medina…”

They are the forerunners as they accepted Islam during the hardest time, they made the greatest of sacrifices for the sake of Allah, the Exalted, and they persisted on obeying Allah, the Exalted, by correctly using the

blessings He granted them as outlined in Islamic teachings. The root of their behaviour was certainty of faith derived from learning and acting on Islamic knowledge. Even though no person after them can match their status, none the less, those who practically follow in their footsteps to the best of their ability, will obtain excellence of faith. This will lead them to worship and obey Allah, the Exalted, as if they are aware of His watchful gaze upon them. This concept is elaborated in a Hadith recorded in Sahih Muslim, number 99. This understanding is attained through acquiring and implementing Islamic knowledge, which subsequently fosters a strong conviction in one's faith. Upon reaching this stage, individuals will infrequently engage in sinful behavior and will endeavor to utilize all the blessings bestowed upon them in manners that are pleasing to Allah, the Exalted, as they remain perpetually conscious of the divine oversight. Consequently, they will emulate the Companions, may Allah be pleased with them, in their behavior, and as a result, they will be united with them in the afterlife, as indicated in the Hadith found in Sunan Abu Dawud, number 4031. Chapter 9 At Tawbah, verse 100:

“And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with excellent conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.”

Furthermore, it is crucial to acknowledge the exemplary behavior of those who sincerely obeyed Allah, the Exalted, by wisely utilizing the blessings granted to them as outlined in Islamic teachings, thus enabling one to emulate their admirable character. But one must avoid two extreme

viewpoints when observing the righteous to prevent falling into misguidance.

One extreme viewpoint entails belittling the status of the righteous, including the Holy Prophets, peace be upon them, out of ignorance, mistakenly believing that such actions enhance the greatness of Allah, the Exalted. In truth, this mindset diminishes the respect required to replicate the virtuous traits of these individuals, as it is impossible to emulate the character of someone who is not esteemed.

The second extreme viewpoint entails elevating the status of the righteous beyond what is outlined in the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This viewpoint causes individuals to view the righteous as angelic beings instead of as human beings whose qualities can and should be emulated. It is impossible to emulate someone with whom one cannot relate. By elevating the status of the righteous beyond the limits set by Islamic teachings, individuals find it difficult to relate to them, which subsequently obstructs their ability to adopt the admirable traits of the righteous, as they may view such traits as beyond their reach. As a result, instead of actively following the righteous, such as the Companions, may Allah be pleased with them, individuals may only participate in discussions regarding their elevated status. This can lead to the false belief that simply praising the righteous verbally is sufficient for achieving proper guidance in life, even if one does not actively endeavor to embody their commendable qualities. While it may be accurate that one cannot reach the exalted status of the righteous, such as that of the Companions, may Allah be pleased with them, it is still crucial for each individual to strive to realize their own

potential by emulating the virtuous qualities of the righteous, rather than confining themselves to mere verbal admiration.

It is therefore vital to avoid both extremes and to view the righteous in accordance with Islamic teachings. This perspective will cultivate respect for them, allowing individuals to emulate their virtuous traits, while acknowledging them as human beings whose admirable qualities are deserving of imitation, rather than viewing them as angelic figures who are impractical to emulate. Chapter 9 At Tawbah, verse 100:

"And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with excellent conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment."

It is essential to recognize that attaining the pleasure of Allah, the Exalted, involves being content with His choices, decrees, commands, and prohibitions. Therefore, one ought to adopt the conviction that all that Allah, the Exalted, chooses for them is ultimately for their benefit, even if they do not comprehend the wisdom underlying His decisions and decrees. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One should strive to develop a strong faith, as this will help them find satisfaction with the decisions, decrees, commands, and prohibitions of Allah, the Exalted, at all times. A strong faith develops when individuals actively engage with and respond to the clear evidence and teachings found in the Holy Quran and the guidance of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings emphasize that genuine obedience to Allah, the Exalted, results in peace in this life and the hereafter. Conversely, those who are not well-versed in Islamic principles often possess a fragile faith. Such individuals are more likely to disobey Allah, the Exalted, when their personal desires conflict with His commands, as they do not grasp that yielding their desires in favor of obedience to Allah, the Exalted, brings tranquility in both worlds. Thus, it is crucial for one to attain certainty of faith through the pursuit and application of Islamic knowledge, ensuring steadfast obedience to Allah, the Exalted, at all times. This journey requires the proper utilization of the blessings bestowed upon them, as outlined in Islamic teachings. By doing so, they will achieve peace of mind in both worlds, attaining a harmonious mental and physical state while appropriately prioritizing all facets of their life.

Moreover, the depth of one’s faith amplifies their ability to grasp the wisdom embedded in the difficulties they face. For example, a person with robust faith understands that facing hardships with patience helps to erase their minor sins. This is supported by a Hadith located in Imam Bukhari's, Adab Al Mufrad, number 492. It is far more beneficial to have one’s minor sins forgiven through the patient endurance of trials than to appear before Allah, the Exalted, burdened by them on the Day of Judgement. Furthermore,

strong faith grants a Muslim the insight that part of life's challenges in this world involves the acceptance that not all the wisdom behind their struggles will be revealed to them in this world.

Chapter 9 At Tawbah, verse 100:

"And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with excellent conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment."

As Allah, the Exalted, holds all the Companions in high regard, may Allah be pleased with them, this signifies that to love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, one must also love all those who love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, for His sake, even if it goes against personal opinions. This love encompasses those who express their affection through both words and, more importantly, actions. For instance, it is evident to everyone that the entire household of the Holy Prophet Muhammad, all the Companions, may Allah be pleased with them, and the righteous predecessors embodied this genuine love. Therefore, loving each of them is an obligation for anyone who professes love for Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him. This is supported by numerous Hadiths, including one in Sahih Bukhari, number 17, which states that love for the Companions from Medina, may Allah be pleased with them, is part of faith, while animosity

towards them indicates hypocrisy. Additionally, another Hadith in Jami At Tirmidhi, number 3862, clearly cautions Muslims against criticizing any of the Companions, may Allah be pleased with them, as loving them signifies love for the Holy Prophet Muhammad, peace and blessings be upon him, while harboring hatred towards them reflects hatred for the Holy Prophet, peace and blessings be upon him, and Allah, the Exalted. Such a person will not find success unless they genuinely repent. The Holy Prophet Muhammad, peace and blessings be upon him, made a similar remark regarding his blessed household, may Allah be pleased with them, in a Hadith found in Sunan Ibn Majah, number 143.

If a Muslim unjustly criticizes another Muslim who expresses their love for Allah, the Exalted, it reflects their own deficiency in love for Allah, the Exalted. When a Muslim sins, other Muslims should detest the sin itself; however, for the sake of Allah, the Exalted, they must continue to harbour love for the sinful Muslim due to their shared love for Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him. A clear indication of loving others is to treat them with kindness and respect. In essence, one ought to treat others in the manner they themself wish to be treated.

Furthermore, a Muslim should harbour disdain for anyone who expresses animosity towards those who love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, regardless of whether the individual is a relative or a stranger. A Muslim's emotions should never hinder them from demonstrating this hallmark of genuine love for Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him. This does not imply that they should inflict harm upon such individuals; rather, they should communicate clearly that harbouring hatred towards

those who love Allah, the Exalted, and the Holy Prophet, peace and blessings be upon him, is intolerable. Should these individuals persist in their misguided stance, one should distance themselves from them until they sincerely repent.

After discussing different aspects of hypocrisy extensively, Allah, the Exalted, warns muslims against following in the footsteps of the hypocrites by failing to support their verbal declaration of faith in Him with actions, as He is fully aware of their intentions, speech and actions. Chapter 9 At Tawbah, verse 101:

"And among those around you of the bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You do not know them, [but] We know them…"

If one fails to support their verbal declaration of faith in Allah, the Exalted, with actions then they will persist on His disobedience. Chapter 9 At Tawbah, verse 101:

"…We will punish them twice…"

As a result, every facet of their life, including family, friends, career, and wealth, will become a source of anxiety. If they persist in disobeying Allah, the Exalted, they may wrongly direct their frustrations towards unsuitable targets, like their relatives, for their stress. By cutting off these positive influences in their lives, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even thoughts of suicide. This outcome is clear when observing those who continually misuse the blessings they have received, such as the wealthy and famous, even though they seem to enjoy the comforts of the world.

One should take this outcome as a warning to change their behaviour before their time in this world ends. Indeed, a Muslim ought to regard every occurrence, whether in times of prosperity or adversity, as akin to a message in a bottle. They should refrain from becoming overly preoccupied with scrutinizing the bottle itself, as it merely serves as a conduit for conveying the significant message. The wrong behaviour results when Muslims either rejoice excessively over favorable events, thus becoming oblivious to the underlying message contained within those positive occurrences, or they experience extreme sorrow during challenging times, which leads to a distraction that hinders their comprehension of the message embedded in the hardship. Instead, they should focus on adhering to the guidance of the Holy Quran and approach each circumstance with a sense of equilibrium. Chapter 57 Al Hadid, verse 23:

"In order that you not despair over what has eluded you and not exult [in pride] over what He has given you…"

This verse does not forbid experiencing happiness or sadness in various circumstances, as these emotions are intrinsic to human nature. However, it recommends a balanced perspective that steers clear of extreme feelings, specifically, excessive joy or profound sorrow. Adopting this balanced viewpoint enables individuals to concentrate on the more significant message contained within the situation, whether it pertains to moments of ease or hardship. By evaluating, comprehending, and responding to the concealed message, a Muslim can enhance both their worldly and religious lives. At times, this message may serve as a crucial reminder to repent to Allah, the Exalted, before their time expires. At other moments, it may provide an opportunity to elevate their status, eliminate their sins, or serve as a reminder to refrain from becoming overly attached to the fleeting material world and its possessions. Without such evaluation, one risks merely traversing through experiences without making any meaningful improvements in their worldly or religious existence. As a result, they will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. This will prevent them practically preparing for their accountability on the Day of Judgement. The outcome of this person is obvious. Chapter 9 At Tawbah, verse 101:

"…then they will be returned to a great punishment."

Therefore, the one fails to support their verbal declaration of faith in Islam with actions must sincerely repent from their conduct, just like the few Companions, may Allah be pleased with them, who remained behind from the expedition of Tabuk out of laziness, did. They refrained from offering excuses and instead bound themselves to the pillars of the Mosque of the Holy Prophet Muhammad, peace and blessings be upon him, as a demonstration of their repentance. Upon witnessing their actions, the Holy

Prophet Muhammad, peace and blessings be upon him, entrusted their fate to Allah, the Exalted. Ultimately, Allah, the Exalted, revealed chapter 9 At Tawbah, verse 102, which signified the acceptance of their repentance:

“And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful.”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 4, Page 34.

Sins are categorized into minor and major types. Throughout history, various definitions have been proposed to delineate what constitutes a major sin. A straightforward classification suggests that any sin for which the Islamic government is mandated to impose punishment is regarded as a major sin. Additionally, if a sin is associated with Hellfire, the wrath of Allah, the Exalted, or His curse, it is also classified as a major sin. For instance, backbiting is considered a major sin due to its condemnation in the Holy Quran. Chapter 104 Al Humazah, verse 1:

“Woe to every backbiter, slanderer.”

Some hold the belief that there are merely seven major sins as outlined in a Hadith located in Sahih Bukhari, number 2766. However, they overlook the fact that while these seven are indeed major sins, it does not imply that they are the only ones. In reality, other Hadiths identify additional major sins, such as the act of disobeying one's parents, which is referenced in Sahih Bukhari, number 6273. The seven major sins specified in the previously mentioned Hadith are: polytheism, practicing black magic, the unlawful killing of an innocent person, engaging in financial interest, wrongfully seizing the property of orphans, abandoning a battlefield, and falsely accusing an innocent woman of fornication.

It is crucial to understand that the continuous commission of minor sins can elevate them to major sins in the perspective of Islam.

Major sins can only be absolved through genuine repentance, while minor sins may be forgiven by refraining from major sins and engaging in virtuous actions. Chapter 4 An Nisa, verse 31:

"If you avoid the major sins which you are forbidden, We will remove from you your lesser sins…"

And chapter 9 At Tawbah, verse 102:

“And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad…”

True repentance involves feeling genuine guilt and seeking forgiveness from Allah, the Exalted, as well as from those who have been wronged, as long as this does not lead to further complications. It is crucial to make a sincere promise to avoid committing the same or a similar sin again and to restore any rights that have been violated in relation to Allah, the Exalted, and others. Additionally, one must continue to faithfully obey Allah, the Exalted, by properly using the blessings He has granted, in line with Islamic teachings. Chapter 9 At Tawbah, verse 102:

“…Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful.”

Muslims must strive to avoid all forms of sin, regardless of their magnitude, as one of the Devil's tactics is to encourage Muslims to overlook minor sins. It is essential to keep in mind that mountains are composed of small stones.

Allah, the Exalted, then encourages muslims to do good deeds, such as giving charity, in order to erase their minors sins, with a specific example. After the three Companions, may Allah be pleased with them, who did not

participate in the expedition to Tabuk received forgiveness from Allah, the Exalted, one of them, Ka'b Bin Malik, may Allah be pleased with him, subsequently approached the Holy Prophet Muhammad, peace and blessings be upon him. In gratitude to Allah, the Exalted, Ka'b, may Allah be pleased with him, offered all of his wealth as charity. However, the Holy Prophet Muhammad, peace and blessings be upon him, advised him that it would be more prudent to donate only a portion and retain the remainder. This account is elaborated upon in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 30-33. Chapter 9 At Tawbah, verse 103:

"Take from their wealth a charity by which you purify them and cause them increase…"

Allah, the Exalted, makes it clear in this verse that when one uses the blessings they have been granted correctly as outlined in Islamic teachings, such as donating charity, it only leads to an increase in blessings, mercy and peace of mind, as behaving in this manner is a sign of one's gratitude to Allah, the Exalted. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

In addition, the more one adopts this behaviour the more they will obtain a balanced mental and physical state, the more they will correctly place everything and everyone within their life and the more they will prepare for

their accountability on the Day of Judgement. This will lead to more peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 9 At Tawbah, verse 103:

“Take from their wealth a charity by which you purify them and cause them increase…”

In particular, a Hadith recorded in Jami At Tirmidhi, number 2029, states that the Holy Prophet Muhammad, peace and blessings be upon him, indicated that giving charity does not diminish a person's wealth. This is due to the fact that any expenditure a Muslim makes for the sake of Allah, the Exalted, regarding any form of blessing, including time, will be compensated by Allah, the Exalted, in a manner that far exceeds the initial amount spent. Chapter 2 Al Baqarah, verse 245:

“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?...”

For instance, Allah, the Exalted, may bestow upon those who spend for His sake financial opportunities that result in a comprehensive increase in wealth. Furthermore, this may allude to the truth that whatever is destined to be allocated to an individual, which constitutes their genuine wealth, remains unaltered regardless of their actions or the actions of all creation. Indeed, an individual's provision was designated to them over fifty thousand years prior to Allah, the Exalted, creating the Heavens and the Earth. This is corroborated by a Hadith recorded in Sahih Muslim, number 6748. Therefore, in essence, one's charitable acts will not modify the quantity of wealth that is predetermined to be expended on them, such as the wealth allocated for their sustenance. Ultimately, charity does not diminish one's wealth, as it is akin to depositing one's wealth into an account for the hereafter. This is comparable to an individual transferring funds between their own bank accounts. In this regard, charity does not deplete one's wealth, as the true beneficiary is oneself. Keeping this in mind will deter one from seeking appreciation from those they assist and will inhibit feelings of pride, as one is, in truth, benefiting no one other than themself when they correctly use the blessings they have been granted, such as giving charity.

In addition, when one supports their verbal declaration of faith in Allah, the Exalted, through actions, thereby avoiding hypocrisy, they will receive the special supplication of the Holy Prophet Muhammad, peace and blessings be upon him, who supplicated for those who behaved in this manner from his nation. Chapter 9 At Tawbah, verse 103:

"…and supplicate on their behalf. Indeed, your invocations are tranquility for them…"

As Allah, the Exalted, knows the intention, speech and actions of all people, He knows who adopts the right attitude and knows who fails to support their verbal declaration of faith in Him with actions. As a result, He will hold each person accountable in both worlds. Chapter 9 At Tawbah, verse 103:

"…And Allah is Hearing and Knowing."

Allah, the Exalted, further encourages people to follow in the footsteps of these Companions, may Allah be pleased with them, by sincerely repenting from their sins and by reforming their character, promising them His forgiveness and mercy in return, just like He granted them forgiveness and mercy in both worlds. As mentioned earlier, genuine repentance necessitates feeling sincere remorse and seeking forgiveness from Allah, the Exalted, as well as from those who have been wronged, ensuring that this does not lead to further complications. It is crucial to make a sincere promise to avoid repeating the same or a similar sin and to address any rights that have been violated in relation to Allah, the Exalted, and others. Moreover, one must continue to faithfully obey Allah, the Exalted, by properly using the blessings He has granted, in line with Islamic teachings. Chapter 9 At Tawbah, verse 104:

“Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of repentance, the Merciful?”

In addition, this verse reminds muslims not to adopt the wrong attitude when they aid others, such as giving them charity, as their good deed in reality is between them and Allah, the Exalted, even though it appears they are dealing with another person when they aid them. The one who understands this fact will firstly adopt the right intention so that they only aid others for the sake of pleasing Allah, the Exalted, and not for any other reason, such as expecting or hoping for payback from people. The one who acts for any reason other than to please Allah, the Exalted, will not obtain reward from Him. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Secondly, the one who understands that their good deed is between them and Allah, the Exalted, even if it appears they are interacting with another person, will avoid the behaviour that destroys the reward of their good deed, such as reminding others of the good they have done them. Chapter 2 Al Baqarah, verse 264:

“O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day…”

One must therefore adopt the right behaviour when aiding others, such as giving charity, otherwise they will destroy their reward. Chapter 9 At Tawbah, verse 105:

“And say, "Act! for Allah will see your deeds, and [so, will] His Messenger and the believers…””

As Allah, the Exalted, knows all things, He knows if one adopts the right intention, speech and actions or not and will therefore hold each person accountable in both worlds. Chapter 9 At Tawbah, verse 105:

“…And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.”

Allah, the Exalted, then gives an example of how He monitors the intention, speech and actions of people and recompensates them accordingly in both worlds. Upon the return of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina following the expedition to Tabuk, those who did not participate approached him, reiterating their justifications and reaffirming their loyalty. He accepted their explanations, prayed for them, and left their concealed intentions to Allah, the Exalted. One Companion, Ka’b Bin Malik, may Allah be pleased with him, remained behind solely due to negligence and indolence. Despite witnessing others fabricate excuses and receive forgiveness from the Holy Prophet Muhammad, peace and blessings be upon him, he chose to be honest with him, fully aware that

Allah, the Exalted, would be displeased with him for lying, even if he could momentarily evade the displeasure of the Holy Prophet Muhammad, peace and blessings be upon him, through falsehood. Two additional Companions, may Allah be pleased with them, also confessed the truth. The Holy Prophet Muhammad, peace and blessings be upon him, announced that Allah, the Exalted, would determine the resolution of their predicament. The citizens of Medina were instructed to socially boycott the three until a verdict was reached regarding their case. Chapter 9 At Tawbah, verse 106:

“And [there are] others deferred until the command of Allah - whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise.”

When the Holy Prophet Muhammad, peace and blessings be upon him, ordered the community to socially isolate the three men, none of their cherished friends or family members engaged with them. Although this may appear severe, it was essential to convey a definitive message to all Muslims to support their verbal declaration of faith in Allah, the Exalted, with actions and it constituted a part of the trial that these three Companions, may Allah be pleased with them, were compelled to endure. The reaction of the people to this directive reflects the profound love and sincerity they held for the Holy Prophet Muhammad, peace and blessings be upon him.

During the social boycott of the three Companions, may Allah be pleased with them, a non-Muslim ruler sent a letter to one of these Companions,

Ka’b Bin Malik, may Allah be pleased with him, advising him that he was being treated harshly and he should leave Medina and come to him where he would be treated with great honour and respect. Ka’b, may Allah be pleased with him, understood that this was a test and burned the letter.

This occasion highlights the significance of steadfastness in adhering to the commands of Allah, the Exalted, during both favorable and challenging circumstances. It is generally simpler to follow the guidance of Allah, the Exalted, when conditions are favorable; thus, the true measure of an individual's faith is demonstrated when they persist in their obedience to Allah, the Exalted, amidst adversity. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

To support individuals in maintaining unwavering obedience to Allah, the Exalted, it is essential to cultivate a robust faith. Such strong faith is nurtured through the understanding and implementation of the clear signs and evidence found within the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sacred sources illuminate how genuine submission to Allah, the Exalted, cultivates serenity in both worlds. In contrast, those who lack knowledge of Islamic principles are prone to harboring fragile faith. Such individuals may easily defy Allah, the Exalted, when their personal desires clash with divine guidance, as they fail to comprehend that relinquishing their desires in

favor of obedience to Allah, the Exalted, leads to tranquility in both worlds. Therefore, it is essential to achieve certainty of faith by immersing oneself in and acting upon Islamic knowledge thus ensuring unwavering commitment to Allah, the Exalted, at all times. This involves the proper application of the blessings one has been granted, as outlined in Islamic teachings. By embracing this path, individuals will attain peace of mind in both worlds, through achieving a balanced mental and physical state while effectively prioritizing all facets of their lives.

Following a challenging period of fifty days, Allah, the Exalted, bestowed upon them the gift of forgiveness as revealed in the Holy Quran, which serves as a unique blessing specifically for them due to their commitment to the truth. Chapter 9 At Tawbah, verse 118:

"And [He also forgave] the three who were left alone [i.e., boycotted, regretting their error] to the point that the earth closed in on them in spite of its vastness and their souls confined [i.e., anguished] them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of Repentance, the Merciful."

The account of these three Companions, may Allah be pleased with them, is discussed in a Hadith found in Sahih Muslim, number 7016.

The three Companions, may Allah be pleased with them, received this honour as they adhered to the truth instead of lying to the Holy Prophet Muhammad, peace and blessings be upon him, when presenting their excuses for not taking part in the expedition to Tabuk and maintained their truthfulness in their intention, speech and actions throughout their ordeal.

In a Hadith recorded in Jami At Tirmidhi, number 1971, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized the significance of truthfulness and the necessity to avoid falsehood. The initial segment indicates that truthfulness paves the way to righteousness, which subsequently leads to the gates of Paradise. When an individual consistently embodies truthfulness, they are acknowledged by Allah, the Exalted, as a person of truth.

It is crucial to grasp that truthfulness encompasses three distinct levels. The first level pertains to maintaining honesty in one's intentions and sincerity. This implies that actions are performed solely for the sake of Allah, the Exalted, devoid of any pursuit of worldly gain or ulterior motives, such as the desire for recognition. This principle is indeed a cornerstone of Islam, as every deed is evaluated based on the individual's intention. This is corroborated by a Hadith found in Sahih Bukhari, number 1. The authenticity of one's sincerity is apparent when they do not seek or anticipate payback from people.

The subsequent level is characterized by an individual's commitment to honesty in their discourse. This fundamentally signifies that they refrain from all forms of verbal misconduct, not merely falsehoods. A person who

engages in other types of verbal transgressions cannot genuinely be considered honest. A commendable strategy to attain this is by adhering to a Hadith located in Jami At Tirmidhi, number 2317, which suggests that one can make their Islam excellent by steering clear of matters that do not concern them. A significant portion of verbal sins arises when a Muslim partakes in discussions that are irrelevant to them. This also encompasses the avoidance of vain conversations, as they frequently lead to sinful dialogue and squander one's invaluable time, ultimately culminating in regret on Judgement Day. One can cultivate this level of honesty by either expressing something positive or choosing to remain silent.

The ultimate level is showing truthfulness through one's actions. This is accomplished by genuinely obeying Allah, the Exalted, by executing His commands, abstaining from His prohibitions, and demonstrating patience with fate, in accordance with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. It is imperative to avoid selectively interpreting or distorting Islamic principles to align with personal desires. Adhering to the hierarchy and priorities established by Allah, the Exalted, in all endeavors is essential. Those who conduct themselves in this manner will employ every blessing bestowed upon them in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical equilibrium, allowing them to appropriately position all aspects and individuals in their lives, while also sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

The repercussions of dishonesty, particularly the act of lying as emphasized in the primary Hadith under examination, lead to disobedience,

which ultimately leads to Hell. Should an individual persist in such conduct, they will be recognized by Allah, the Exalted, as a significant liar. Concerning the three aforementioned levels, lying in one's intentions signifies a deficiency in sincerity towards Allah, the Exalted, and engaging in virtuous acts solely for the sake of others' approval. Lying in speech encompasses all forms of sinful speech. Lying through actions entails misusing the blessings one has been granted, which leads to infringing upon the rights of Allah, the Exalted, and those of fellow people. An individual who embodies all these facets of lying is regarded as a major liar, and one need not be a scholar to comprehend the destiny of someone branded as a great liar by Allah, the Exalted, on Judgment Day.

Chapter 9 At Tawbah, verse 106:

"And [there are] others deferred until the command of Allah - whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise."

Generally speaking, this verse indicates that Allah, the Exalted, prefers forgiveness over punishment, otherwise He would punish people straight away for their disobedience instead of giving them respite so that they can sincerely repent. Chapter 16 An Nahl, verse 61:

“And if Allāh were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].”

But as indicated by this verse, the respite Allah, the Exalted, gives people is not permanent. One must therefore not adopt wishful thinking in respect to the respite Allah, the Exalted, grants them by persisting on His disobedience assuming they will not be punished at all or they will be forgiven as Allah, the Exalted, prefers forgiveness over punishment. In contrast, true hope involves striving in the obedience of Allah, the Exalted, which necessitates the use of the blessings granted to them in alignment with Islamic teachings, while also looking forward to the mercy and forgiveness of Allah, the Exalted, in both this world and the next. This distinction is explained in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, it is crucial to acknowledge this difference and to nurture genuine hope in the mercy and forgiveness of Allah, the Exalted, while avoiding mere wishful thinking, as it will not serve them in this life or in the hereafter.

In addition, to prevent the development of a misguided perception of Allah, the Exalted, it is crucial to learn His divine attributes and names as articulated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This comprehension nurtures a proper belief in Allah, the Exalted, and inspires genuine obedience by making use of the blessings He has granted them in accordance with Islamic principles. On the other hand, a lack of knowledge regarding the divine attributes and names of Allah, the Exalted, can lead to flawed beliefs that culminate in disobedience, such as wishful thinking. For

example, an individual who understands that Allah, the Exalted, is All-Forgiving will diligently endeavor to obey Him, by correctly using the blessings He has granted them as outlined in Islamic teachings, with the hope of receiving His forgiveness for their transgressions. Conversely, a person who fails to grasp the true nature of the forgiveness of Allah, the Exalted, may persist in disobedience, mistakenly believing they will be forgiven, regardless of their actions.

Chapter 9 At Tawbah, verse 106:

"And [there are] others deferred until the command of Allah - whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise."

As Allah, the Exalted, deferred the case of the three Companions, may Allah be pleased with them, who remained behind from the expedition of Tabuk out of laziness, He deferred speaking about them after this verse till a later time in order to reflect reality with the sequence of verses in this chapter of the Holy Quran. As a result, Allah, the Exalted, then speaks about another incident which occurred around the time of the expedition of Tabuk. Upon returning from the Battle of Tabuk, Allah, the Exalted, instructed the Holy Prophet Muhammad, peace and blessings be upon him, to demolish a structure that the hypocrites had erected near Quba. They referred to it as a Mosque, but their true intention was to establish a stronghold where they could gather and conspire against Islam, feeling secure from the Companions, may Allah be pleased with them. Their aim was to sow discord within the Quba community to divert the local Muslims

from their faith. The mastermind behind this scheme was a wicked individual named Abu Amir, who had renounced Islam and fled to Mecca, where he incited others to wage war. When this endeavor failed, he sought the support of the Byzantine king, urging him to launch an attack against the Holy Prophet Muhammad, peace and blessings be upon him, as well. These hypocrites wished for the Holy Prophet Muhammad, peace and blessings be upon him, to sanctify the building by praying within it. Such an act would have led the Companions, may Allah be pleased with them, to also pray there, thus providing the hypocrites with a chance to mislead them. Allah, the Exalted, prohibited the Holy Prophet Muhammad, peace and blessings be upon him, from entering it and instead commanded him to destroy the edifice. Furthermore, Allah, the Exalted, encouraged the Holy Prophet Muhammad, peace and blessings be upon him, and by extension all Muslims, to occupy the genuine Houses of Allah, the Exalted, the Mosques, which are established on the foundation of piety, signifying the sincere obedience of Allah, the Exalted. Chapter 9 At Tawbah, verses 107-110:

“And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars. Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves. Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people. Their building which they built will not cease to be a [cause of] skepticism in their hearts until their hearts are stopped. And Allah is Knowing and Wise.”

This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 26-27.

In general, a hallmark of hypocrisy is the tendency of an individual to propagate corruption within society. This detrimental trait permeates all social strata, starting from the family unit and extending to the international arena. Such individuals harbor a disdain for witnessing the unity of others in virtuous endeavors, as this may elevate the worldly status of those individuals beyond their own. Consequently, they resort to backbiting and slander to incite discord among people. Their malicious disposition undermines their own familial bonds, and when they observe the happiness of other families, it compels them to seek to dismantle that joy as well. They are critical individuals who invest their time in exposing the shortcomings of others, aiming to diminish their social standing. They are often the first to initiate gossip about others while feigning ignorance when positive remarks are made. The tranquility of peace unsettles them, prompting them to instigate problems for their own amusement. They neglect to recall the Hadith found in Sunan Ibn Majah, number 2546, which states that whoever conceals the faults of others, Allah, the Exalted, will conceal their faults. Conversely, those who actively seek out and reveal the faults of others will have their own faults exposed by Allah, the Exalted, to the public. Thus, in reality, such individuals are merely revealing their own shortcomings to society, despite their belief that they are disclosing the faults of others.

Moreover, social factors, including social media, fashion trends, and cultural norms, often exert pressure on those who uphold Islamic values.

The advocacy of Islam is frequently perceived as a hindrance to their aspirations for prosperity and social prestige. The areas that Islam critiques generally oppose the integration of Islamic principles and dissuade Muslims from staying true to their convictions. This greatly amplifies the widespread anti-Islamic sentiments evident across various platforms, particularly social media.

Moreover, those who endeavor to uphold Islamic values, which promote moderation in personal desires and the correct use of the blessings granted to them, are often met with negative reactions from those who indulge in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. These individuals frequently seek to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to entice them into a lifestyle marked by unbridled desires. They often focus on particular aspects of Islam, such as the dress code for women, to diminish its allure while pretending to benefit society. Nevertheless, astute individuals can easily discern the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may criticize the Islamic dress code for women, they do not apply the same level of scrutiny to other important professions, such as law enforcement, military, healthcare, education, and business. This selective critique of the Islamic dress code, juxtaposed with their silence on other dress codes, highlights the fragility and lack of depth in their arguments. Ultimately, it is the principles of Islam and the disciplined conduct of its followers that provoke these various assaults on Islam, leading them to criticize it in any way they can. Chapter 9 At Tawbah, verse 107:

“And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars.”

As stated in verse 108, it is essential to consistently dedicate oneself to the genuine obedience of Allah, the Exalted. This commitment will provide individuals with peace and shield them from the adverse effects of others, even if such protection is not readily apparent. Chapter 9 At Tawbah, verse 108:

“Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in…”

Their obedience to Allah, the Exalted, will guarantee that they refine their intentions, words, and deeds, thereby enabling them to utilize the blessings bestowed upon them appropriately. In addition, they purify their spiritual hearts by adopting the positive characteristics discussed within Islamic teachings, such as generosity, patience and gratitude, and avoid the negative characteristics discussed therein, such as pride, envy and greed. As a result, their peace of mind in both worlds increases, as adopting positive characteristics always leads to peace of mind. Chapter 9 At Tawbah, verse 108:

"…Within it are men who love to purify themselves…"

This methodology will assist them in attaining a balanced mental and physical condition, facilitating the effective arrangement of all aspects and people in their lives, while also equipping them for their accountability on the Day of Judgement. Consequently, this conduct will promote tranquility in both worlds. As a result, Allah, the Exalted, will guide them through every circumstance they encounter, whether during periods of comfort or hardship, thus improving their mental serenity and guaranteeing they obtain limitless benefits in both worlds. Chapter 9 At Tawbah, verse 108:

"…and Allah loves those who purify themselves."

Conversely, opting to disregard the commands of Allah, the Exalted, in the quest for the approval of others or for the sake of fulfilling one's worldly desires will ultimately result in a forfeiture of inner tranquility, as these actions will promote the improper use of the blessings He has bestowed. Chapter 9 At Tawbah, verse 109:

"Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse…"

Consequently, every aspect of their existence, encompassing family, friendships, career, and wealth, will transform into a wellspring of anxiety. Should they continue to disobey Allah, the Exalted, they will mistakenly attribute their stress to the wrong individuals and circumstances in their lives, such as their relatives. By severing these beneficial connections, they will only exacerbate their mental health issues, potentially spiraling into depression, substance dependency, and even suicidal ideation. This truth becomes evident when observing those who consistently misuse the blessings they have been granted, like the affluent and renowned, who, despite appearing to revel in material riches, are plagued with mental health issues. And the consequences in the afterlife are infinitely more severe. Chapter 9 At Tawbah, verse 109:

"…or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people."

As indicated verse 110, to cultivate a resilient mindset, it is crucial to establish a robust faith. Chapter 9 At Tawbah, verse 110:

"Their building which they built will not cease to be a [cause of] doubt in their hearts until their hearts are stopped…"

A firm faith is essential for maintaining commitment to obeying Allah, the Exalted, in every circumstance, whether in times of abundance or adversity. This profound faith is nurtured by comprehending and implementing the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience to Allah, the Exalted, yields peace in both this life and the hereafter. In contrast, individuals who lack knowledge of Islamic principles may have a fragile faith, rendering them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. Such ignorance can cloud their understanding that surrendering their desires in favor of adhering to the commands of Allah, the Exalted, is vital for attaining peace of mind in both worlds. Chapter 9 At Tawbah, verse 110:

"…And Allah is Knowing and Wise."

Consequently, it is imperative for individuals to strengthen their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This involves utilizing the blessings they have received in alignment with Islamic teachings, ultimately fostering a balanced mental and physical state and appropriately prioritizing all facets of their lives while preparing adequately for their accountability on the Day of Judgement. Chapter 9 At Tawbah, verse 111:

"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the

cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment."

Engaging in combat to uphold Islam, particularly for the Companions, may Allah be pleased with them, constitutes an act of obedience to Allah, the Exalted, as highlighted in this verse. However, as previously elaborated in detail, warfare is confined to particular circumstances, conditions and guidelines which must be adhered to.

Chapter 9 At Tawbah, verse 111:

"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise…"

Even though Allah, the Exalted, created and owns everything mentioned in this verse, none the less, He words the verse so that obeying Him, by correctly using the blessings He has granted a person, becomes appealing. It is important to note that Allah, the Exalted, only expects people to correctly use the blessings He has granted them for their own sake as it will lead them to obtaining peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. He therefore does not demand

them to donate all their assets to charity and live in poverty. But the one who fails to understand this reality will persist on fulfilling their worldly desires by misusing the blessings they have been granted. As a result, they will end up experiencing a mental and physical imbalance, which will disrupt their relationships and responsibilities in life, ultimately obstructing their readiness for accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in both worlds, regardless of any earthly pleasures they might enjoy. And on the Day of Judgement, if they had a chance to ransom themself from punishment by donating the entire Earth for the pleasure of Allah, the Exalted, they would do so, even though He asked them to do a lot less in this world, for their own sake. Chapter 10 Yunus, verse 54:

"And if each soul that wronged had everything on earth, it would offer it in ransom. And they will confide regret when they see the punishment; and they will be judged in justice, and they will not be wronged."

Therefore, an individual must adopt and apply Islamic principles for their own advantage, even when these teachings conflict with their personal inclinations. They ought to behave like a wise patient who adheres to their physician's medical recommendations, recognizing that it serves their best interests, despite the unpleasant medications and stringent dietary limitations they may encounter. Just as this wise patient will achieve optimal mental and physical health, so too will the individual who follows and acts upon Islamic teachings. This is due to the fact that Allah, the Exalted, is only One who possesses the knowledge required to assist a person in attaining a balanced mental and physical condition, and to properly arrange everything and everyone in their life, ultimately leading them to peace of mind in both worlds. Chapter 9 At Tawbah, verse 111:

“…So rejoice in your transaction which you have contracted. And it is that which is the great attainment.”

After encouraging people to support their verbal declaration of faith in Him with actions, by correctly using the blessings they have been granted as outlined in Islamic teachings so that they achieve peace of mind in both worlds, Allah, the Exalted, discusses some specific characteristics of behaving in this manner. Chapter 9 At Tawbah, verse 112:

“[Such believers are] the repentant…”

As Allah, the Exalted, does not demand perfection from people, whenever they happen to commit a sin, in their struggle to obey Allah, the Exalted, they must sincerely repent. Genuine repentance requires experiencing guilt, asking for forgiveness from Allah, the Exalted, and from those who have been harmed, provided it does not create additional issues. It is essential to truly commit to not repeating the same or a similar sin and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Moreover, one should persist in faithfully obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, in accordance with Islamic principles.

Chapter 9 At Tawbah, verse 112:

"…the worshippers…"

It is important to note that worshipping Allah, the Exalted, goes beyond ritual acts of worship, such as the five daily obligatory prayers, as these take a minimal amount of time and energy. In reality, real worship of Allah, the Exalted, involves obeying Him in every situation by correctly using the blessings one has been granted as outlined in Islamic teachings. This will ensure that individuals attain a balanced state of mind and body, enabling them to effectively arrange all aspects and individuals in their lives, while also adequately preparing themselves for their duties on the Day of Judgement. As a result, this behavior will promote peace in both worlds. Sadly, many muslims fail to obtain peace of mind as they fail to worship Allah, the Exalted, correctly, even if they perform the few ritual acts of worship Islam prescribes. In addition, the one who obeys Allah, the Exalted, in times of ease with gratitude and in times of difficulty with patience, praises Him in every situation. Chapter 9 At Tawbah, verse 112:

"…the praisers…"

Expressing gratitude with intention means acting solely to please Allah, the Exalted. Expressing gratitude through words involves either articulating what is virtuous or remaining silent. Moreover, expressing gratitude through

actions requires one to use the blessings received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This will lead to further blessings, peace of mind and success in both worlds. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

In addition, patience is defined by the avoidance of complaints in both words and actions, while consistently adhering to the obedience of Allah, the Exalted, trusting that He chooses what is best for them, even if this is not immediately clear. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

As a result, a person who consistently acts rightly in every situation will gain the steadfast support and mercy of Allah, the Exalted. This divine help leads to peace in both worlds through obtaining a balanced mental and physical state and by properly placing all elements and people within their lives. This wisdom is illustrated in a Hadith found in Sahih Muslim, number 7500.

Chapter 9 At Tawbah, verse 112:

"…the praisers…"

It is essential for Muslims who wish to establish a profound connection with Allah, the Exalted, to remember Him as frequently as possible, enabling them to successfully navigate the challenges of this world and the hereafter. In essence, the more they engage in His remembrance, the closer they will come to achieving this crucial objective.

This connection is fostered through the practical application of the three levels of remembering Allah, the Exalted. The first level involves internal and silent remembrance, which includes the rectification of one's intentions to ensure that actions are performed solely to please Allah, the Exalted. The second level is the verbal remembrance of Allah, the Exalted, which entails speaking in ways that are pleasing to Him or choosing silence. This practice is supported by a Hadith found in Sahih Muslim, number 176, which states that remaining silent when one has nothing good to say is a commendable act and constitutes a form of obeying Allah, the Exalted.

The most profound and effective method of enhancing one's relationship with Allah, the Exalted, is through the physical remembrance of Him. This is accomplished by adhering to His commands, avoiding His prohibitions, and

facing life's challenges with patience, according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who engage in this practice will utilize the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted. This will ensure they attain a balanced state of mind and body, enabling them to effectively align all elements and people in their lives, while also adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. However, achieving this outcome necessitates the acquisition and application of Islamic knowledge, which serves as the foundation for all goodness and success in both this life and the hereafter.

Individuals who stay at the initial two levels will obtain rewards based on their intentions; however, it is improbable that they will enhance the depth of their faith or achieve peace of mind unless they progress to the third and most elevated level of the remembrance of Allah, the Exalted. Those who successfully achieve all three levels have been assured tranquility of mind and body in both worlds. Chapter 13 Ar Ra'd, verse 28:

"…Unquestionably, by the remembrance of Allah do hearts find peace."

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Sadly, numerous Muslims who carry out their obligatory responsibilities and engage in voluntary acts of worship neglect to achieve these levels of remembrance of Allah, the Exalted. Consequently, they struggle to attain peace in this world, despite their acts of worship and good deeds.

Chapter 9 At Tawbah, verse 112:

"…the travelers [for His cause]…"

This includes travelling for any reason connected to the obedience of Allah, the Exalted, such as travelling for seeking Islamic knowledge.

In a Hadith recorded in Sahih Muslim, number 6853, the Holy Prophet Muhammad, peace and blessings be upon him, stated that anyone who embarks on a journey in pursuit of knowledge will find that Allah, the Exalted, facilitates their path to Paradise.

This statement refers to both a tangible journey one undertakes in search of knowledge, such as attending lectures and classes, as well as an intangible pursuit of knowledge that does not require physical travel. It includes all methods of acquiring knowledge, such as listening, reading, studying, and writing. The journey to Paradise is fraught with numerous challenges that can hinder a Muslim's progress. Only those who are knowledgeable about these obstacles and possess the means to surmount them will successfully reach Paradise. Furthermore, it is evident that one cannot arrive at a destination in this world without understanding its location and the route that leads there. In the same vein, attaining Paradise necessitates knowledge about it, such as the path that leads to it. The knowledge referred to encompasses both beneficial worldly knowledge and religious knowledge, as the former often supports an individual in remaining sincerely obedient to Allah, the Exalted. For instance, an individual who seeks beneficial worldly knowledge to secure a lawful profession will find it easier to steer clear of unlawful earnings. This mindset will assist them in their quest for Paradise.

Moreover, the journey towards Paradise is undertaken solely by those who embrace piety. This entails adhering to the commands of Allah, the Exalted, abstaining from His prohibitions, and confronting fate with patience, in accordance with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Thus, the foundation of piety lies in acquiring and acting upon religious knowledge. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

However, it is crucial to emphasize that a Muslim's intention in seeking and acting on Islamic knowledge must be to gain the pleasure of Allah, the Exalted. Those who pursue religious knowledge for worldly motives, such as ostentation, have been cautioned about Hell, should they not genuinely repent. This warning is articulated in a Hadith recorded in Sunan Ibn Majah, number 253.

Furthermore, a Muslim is obligated to act upon their knowledge, as knowledge devoid of action holds no value or advantage. This situation is akin to an individual who is aware of a safe route yet chooses to remain in a perilous environment. Consequently, knowledge can be categorized into two distinct types. The first type involves acting upon one's Islamic knowledge, which fosters piety and enhances obedience to Allah, the Exalted, which ultimately leads to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. The second type pertains to those who neglect to act on their Islamic knowledge. This latter category does not lead to an increase in one's obedience to Allah, the Exalted; rather, it may lead to an inflated sense of superiority, even though they are akin to donkeys burdened with books that offer them no benefit. Chapter 62 Al Jumu'ah, verse 5:

"…and then did not take it on (did not act on their knowledge) is like that of a donkey who carries volumes [of books]…"

Chapter 9 At Tawbah, verse 112:

"…the travelers [for His cause]…"

This includes travelling for any reason connected to the obedience of Allah, the Exalted, such as travelling for the sake of seeking lawful provision in order to fulfil one's needs and responsibilities as outlined in Islamic teachings. In a Hadith recorded in Sahih Bukhari, number 2072, the Holy Prophet Muhammad, peace and blessings be upon him, stated that no one has consumed anything superior to the fruits of their own labor.

It is crucial for Muslims to distinguish between laziness and genuine trust in Allah, the Exalted. Sadly, numerous Muslims abandon lawful employment, and instead rely on social benefits, and occupy the Mosques while asserting their trust in Allah, the Exalted, to sustain them. This behavior does not reflect true trust in Allah, the Exalted; rather, it exemplifies laziness, which contradicts Islamic teachings. Authentic trust in Allah, the Exalted, regarding the acquisition of wealth involves utilizing the resources that Allah, the Exalted, has granted them, such as one's physical capabilities, to earn lawful wealth in accordance with Islamic principles, while simultaneously trusting that Allah, the Exalted, will provide lawful sustenance through these efforts. The essence of trusting in Allah, the Exalted, is not to abandon the means He has established, as this would render them ineffective, and Allah, the Exalted, does not create anything

without purpose. The objective of placing trust in Allah, the Exalted, is to deter individuals from pursuing wealth through dubious or unlawful avenues, as a Muslim should firmly believe that their provision, including wealth, was predetermined over fifty thousand years prior to the creation of the Heavens and the Earth. This belief is substantiated by a Hadith found in Sahih Muslim, number 6748. Such allocation is unchangeable under any circumstances. A Muslim's obligation is to endeavor to secure this provision through lawful means, which aligns with the tradition of the Holy Prophets, peace be upon them. This principle is further emphasized in a Hadith found in Sahih Bukhari, number 2072. Employing the means provided by Allah, the Exalted, is an integral aspect of trusting in Him, as He created these means for this specific purpose. Therefore, a Muslim should not succumb to laziness while professing trust in Allah, the Exalted, by relying on social benefits when they possess the ability to earn lawful wealth through their own efforts and the resources created and provided by Allah, the Exalted.

Chapter 9 At Tawbah, verse 112:

"…the travelers [for His cause]…"

This can also be interpreted to refer to those who fast. In a Divine Hadith recorded in Sunan An Nasai, number 2219, the Holy Prophet Muhammad, peace and blessings be upon him, stated that all virtuous actions performed by individuals are ultimately for them, with the exception of fasting, which is solely for Allah, the Exalted, who will reward it directly.

This Hadith highlights the distinct nature of fasting. One reason for this characterization is that all other virtuous actions are observable by others, such as prayer, or involve interactions between individuals, like secret charity. In contrast, fasting stands out as a unique virtuous act, as it cannot be discerned by mere observation.

Moreover, fasting serves as a comprehensive restraint on all aspects of an individual. This implies that a person who observes fasting correctly will be safeguarded from engaging in both verbal and physical transgressions, such as gazing at or listening to unlawful matters. While prayer also facilitates this restraint, it is limited to a brief duration and is visible to others, whereas fasting is sustained throughout the day and remains unseen by others. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

It is evident from the subsequent verse that an individual who fails to fulfill the obligatory fasts without a legitimate justification cannot be considered a genuine believer, as these two aspects are intrinsically linked. Chapter 2 Al Baqarah, verse 183:

"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."

Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Jami At Tirmidhi, number 723, that if a Muslim fails to complete even one obligatory fast without a legitimate reason, they cannot compensate for the lost rewards and blessings, regardless of whether they fast every day for the rest of their lives.

Furthermore, as previously indicated by the cited verse, proper fasting fosters piety. This implies that merely refraining from food during the day does not cultivate piety; rather, it is the conscious effort to avoid sins and engage in virtuous actions during the fast that leads to true piety. This is why a Hadith in Jami At Tirmidhi, number 707, warns that a fast lacks significance if one does not refrain from false speech and actions. Similarly, a Hadith in Sunan Ibn Majah, number 1690, cautions that some individuals who fast gain nothing but hunger. As one becomes increasingly mindful and diligent in obeying Allah, the Exalted, while fasting, this practice will ultimately influence their behavior even outside of fasting periods. This exemplifies genuine piety.

The righteousness referenced in the earlier quoted verse is intrinsically linked to fasting, as fasting diminishes one's base desires and passions. It curtails pride and the inclination towards sin. This occurs because fasting suppresses both the physical appetite and carnal urges, which are significant contributors to numerous sins. Moreover, the craving for these two aspects often surpasses the desire for other illicit pursuits. Therefore, those who manage these urges through fasting will find it easier to govern the lesser evil inclinations. This leads to righteousness.

As previously mentioned, there exist various levels of fasting. The initial and most basic level of fasting involves refraining from those things that would invalidate the fast, such as food. The subsequent level entails abstaining from sinful actions that diminish the reward of the fast, such as lying. This concept is supported by a Hadith recorded in Sunan An Nasai, number 2235. The next level of fasting encompasses a comprehensive approach where every part of the body refrains from sinful behavior; for instance, the eyes avoid gazing at prohibited sights, and the ears refrain from listening to forbidden sounds, among others. Following this, the next level is characterized by maintaining such behavior even outside of fasting periods. Ultimately, the highest level of fasting is the complete abstention from all matters unrelated to Allah, the Exalted, which implies avoiding the misuse of the blessings bestowed upon them, such as their time, in ways that are sinful or trivial.

Moreover, a Muslim should engage in inward fasting parallel to the outward fasting of the body by refraining from sinful or vain thoughts. They ought to abstain from clinging to their own desires and instead focus on fulfilling their obligations and responsibilities. Additionally, they should refrain from internally questioning the decree of Allah, the Exalted, and instead accept fate and all that it entails, recognizing that Allah, the Exalted, only selects what is best for His servants, even if the wisdom behind these decisions remains unclear. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Ultimately, a Muslim ought to strive for the utmost reward by maintaining the confidentiality of their fast and refraining from disclosing it to others when possible, as unnecessary disclosure can result in a diminished reward due to its association with ostentation.

Chapter 9 At Tawbah, verse 112:

"…those who bow and prostrate…"

Generally speaking, this verse refers to submitting to every command, prohibition and decree of Allah, the Exalted. One must accept that as Allah, the Exalted, knows all things, He alone knows what is best for them in every situation. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

They must recognize their own deficiency in knowledge and foresight and therefore prefer the choices of Allah, the Exalted, over their own choices and the choices of others. Thus, a person should embrace and implement Islamic principles for their own benefit, even when these principles may clash with their personal desires. They should act like a wise patient who follows their doctor's medical advice, understanding that such guidance is in their best interest, even if it means taking unpleasant medications and adhering to a strict diet. Just as this wise patient will achieve the best mental and physical health, so will the individual who recognizes and applies Islamic teachings. This is because Allah, the Exalted, is the only being with the knowledge necessary to help a person achieve peace of mind through obtaining a balanced mental and physical state and through properly organizing all aspects and people in their life.

Chapter 9 At Tawbah, verse 112:

“…those who bow and prostrate…”

Specifically, this refers to establishing the obligatory prayers, which are the central pillar of all good deeds. The process of establishing the obligatory prayers involves fulfilling them in accordance with their complete conditions and etiquettes, which includes performing these prayers in a timely manner. The importance of establishing the obligatory prayers is often emphasized in the Holy Quran, as it represents the most vital practical expression of one's faith in Allah, the Exalted. Furthermore, since the daily prayers are spread throughout the day, they act as a constant reminder of the Day of Judgement, effectively preparing individuals for it, as each

element of the obligatory prayer is inherently connected to Judgement Day. When a person stands upright, this position symbolizes how they will present themselves before Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

Bowing serves as a significant reminder of the numerous individuals who will face criticism on Judgement Day for failing to bow to Allah, the Exalted, during their lifetimes. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique emphasizes their inability to fully submit to the will of Allah, the Exalted, in all facets of life. The act of prostration during prayer acts as a reminder of the time when everyone will be commanded to prostrate before Allah, the Exalted, on Judgement Day. Individuals who did not wholly surrender to Him during their earthly existence—by adhering to His commands in every aspect of life—will find themselves incapable of prostrating to Him on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Assuming a kneeling posture during prayer serves as a profound reminder of how individuals will kneel before Allah, the Exalted, on the Day of Judgement, filled with anxiety regarding their final outcome. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

Individuals who consider these factors while engaging in their prayers will perform them accurately, thus genuinely obeying Allah, the Exalted, during the periods between the obligatory prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

As the obligatory prayers encourage one to do good deeds and avoid sins, one will inevitably transfer this encouragement to others by advising good and warning against bad things. Chapter 9 At Tawbah, verse 112:

"…those who bow and prostrate, those who enjoin what is right and forbid what is wrong…"

It is essential for Muslims to consistently advocate for goodness and deter wrongdoing in alignment with Islamic principles, all while embodying kindness. A Muslim must not presume that simple adherence to Allah, the Exalted, will protect them from the harmful effects of misguided individuals. Just as a pristine apple can become tainted when surrounded by rotten ones, a Muslim who fails to inspire others towards righteousness will inevitably be swayed by their harmful actions, whether overt or subtle. Even if the larger community grows apathetic, one must persist in guiding their dependents, such as family members, as their negative conduct can exert a deeper influence on them. Furthermore, this duty is underscored in a Hadith found in Sunan Abu Dawud, number 2928. Even when a Muslim encounters indifference from others, they should uphold their responsibility by continually providing gentle counsel, rooted in sound evidence and knowledge. Advocating for good and prohibiting evil without adequate understanding and respect will only distance individuals from the truth and proper guidance, which will negatively impact the entire community.

Only through the correct promotion of good and the prohibition of evil can one protect themself from societal negative influences and achieve forgiveness on the Day of Judgement. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

Nevertheless, when individuals focus exclusively on their personal interests and overlook the actions of those in their vicinity, there arises a valid concern that the negative repercussions from others may eventually lead to their own misguidance.

In the end, the commendable behaviors that ought to be promoted and the undesirable behaviors that should be discouraged must be clearly recognized as virtuous or immoral by the wider community. Therefore, it is crucial to avoid commanding or prohibiting secondary Islamic issues that require a deeper comprehension, as this is not covered in verse 112.

Chapter 9 At Tawbah, verse 112:

"…and those who observe the limits of Allah…"

It is crucial to recognize that a facet of piety involves steering clear of certain permissible actions due to the apprehension that they may lead to unlawful behavior. Chapter 2 Al Baqarah, verse 187:

“…These are the limits [set by] Allah, so do not approach them…”

Allah, the Exalted, did not merely prohibit crossing His boundaries; rather, He explicitly stated that individuals should not even come close to His limits. This guidance has been emphasized repeatedly throughout the Holy Quran. For example, Allah, the Exalted, commanded the Holy Prophet Adam, peace be upon him, to avoid eating the fruit of the tree in Paradise and additionally cautioned him against approaching the tree, even though getting near it was allowed. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

Numerous examples illustrate that the simple legality of an action does not necessarily suggest that it is wise to engage in it, as interacting with the limits established by Allah, the Exalted, is not forbidden; only crossing those limits is regarded as unlawful. Certain actions that are permissible, especially those deemed vain, ought to be avoided since they often lead to

unlawful conduct. For example, vain conversations, although not categorized as sinful, can result in sins such as gossip and lying. Likewise, the vain use of resources frequently leads to wastefulness, which is viewed as a sin. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

The vast majority of people who have deviated from the correct path have done so through a gradual process. For example, they first engaged with unlawful matters without direct involvement, and over time, they were subtly encouraged and tempted to take part in those unlawful activities. For instance, an individual who associates with those who consume alcohol is more likely to eventually partake in it than someone who does not interact with alcohol consumers. This approach of avoiding certain lawful matters, particularly those that are vain, is something that the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith recorded in Jami At Tirmidhi, number 2451. Indeed, he indicated that a person cannot achieve true piety, which implies that they cannot consistently use the blessings they have been granted in accordance with Islamic principles, until they forgo some lawful matters out of concern that it may lead them to the unlawful. Therefore, one must exercise increased vigilance not only in avoiding unlawful actions but also in steering clear of certain lawful matters, especially vain ones, due to the apprehension that they may ultimately result in unlawful behavior. This diligence will ensure that they remain steadfast in their sincere obedience to Allah, the Exalted, which involves correctly utilizing the blessings they have received, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, which encapsulates the

essence of righteousness and promotes tranquility in both this world and the hereafter through attaining a balanced state of mind and body and through correctly aligning all elements and people in their life. Chapter 2 Al Baqarah, verse 187:

“…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Individuals who fail to recognize the importance of avoiding the limits established by Allah, the Exalted, are prone to excessive engagement in permissible activities, especially in vain matters. This excessive indulgence increases the likelihood of partaking in forbidden actions and leads to a misappropriation of the blessings granted to them. As a result, they will experience a mental and physical imbalance, they will misplace everything and everyone within their life, ultimately preventing them from adequately preparing for their accountability on the Day of Judgement. This will bring

about stress, difficulties, and struggles in both worlds, regardless of any material comforts they may enjoy. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 9 At Tawbah, verse 112:

“[Such believers are] the repentant, the worshippers, the praisers, the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah…”

Individuals who substantiate their spoken affirmation of faith in Allah, the Exalted, with corresponding actions will achieve tranquility in both worlds. This is accomplished by attaining a harmonious mental and physical condition, appropriately positioning all aspects and individuals in their lives, and sufficiently preparing for their accountability on the Day of Judgement. Consequently, this conduct will result in peace of mind in both worlds. Chapter 9 At Tawbah, verse 112:

"…And give good tidings to the believers."

Whereas, those who fail to support their verbal declaration of faith in Allah, the Exalted, with actions are in great danger of losing their faith. It is crucial to understand that faith is akin to a plant that needs nurturing through acts of obedience to flourish and withstand challenges. Just like a plant that lacks essential resources, such as sunlight, will wither away, an individual's faith can also fade and die if it is not supported by acts of obedience. In this case, no person's intercession will save them from punishment. Chapter 9 At Tawbah, verse 113:

"It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire."

Before the migration to Medina, as the uncle of the Holy Prophet Muhammad, peace and blessings be upon him, Abu Talib lay on his deathbed, his non-Muslim relatives gathered around him, hoping he would persuade the Holy Prophet Muhammad, peace and blessings be upon him, to make concessions with them. However, the Holy Prophet Muhammad, peace and blessings be upon him, instead encouraged Abu Talib to embrace Islam. Sadly, he faced persistent opposition from his relatives, and ultimately, Abu Talib passed away as a non-Muslim. The Holy Prophet Muhammad, peace and blessings be upon him, vowed to keep seeking forgiveness for him until Allah, the Exalted, forbade him from doing so. Subsequently, Allah, the Exalted, revealed chapter 9 At Tawbah, verse 113:

"It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire."

And chapter 28 Al Qasas, verse 56:

"Indeed, you do not guide whom you love, but Allāh guides whom He wills. And He is most knowing of the [rightly] guided."

This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 2, Pages 83-84 and a Hadith found in Sahih Bukhari, number 4772, also discusses this event.

This event underscores the significance of recognizing that Allah, the Exalted, does not impose right guidance or misguidance upon anyone, as such actions would contradict the fundamental purpose of life in this world. Chapter 67 Al Mulk, verse 2:

"[He] who created death and life to test you [as to] which of you is better in deed…"

Allah, the Exalted, provides the truth supported by clear evidence and proofs, subsequently granting individuals the autonomy to make their own decisions. Consequently, if an individual seeks right guidance, they must engage in the study of Islamic knowledge with an open mind and subsequently submit to it based on its evident proofs. This submission entails utilizing the blessings bestowed upon them in accordance with Islamic teachings. Therefore, a person cannot attain right guidance without this practical endeavor, as Allah, the Exalted, does not compel individuals towards right guidance.

The Companions, may Allah be pleased with them, would initially supplicate for the forgiveness of their deceased non-muslim relatives and

friends believing this was acceptable as the Holy Prophet Ibrahim, peace be upon him, promised to pray for his father's forgiveness also. Chapter 9 At Tawbah, verse 114:

"And the request of forgiveness of Abraham for his father was only because of a promise he had made to him…"

But Allah, the Exalted, clarified the position and behaviour of the Holy Prophet Ibrahim, peace be upon him, making it clear that once he witnessed that his father remained on disbelief and opposed the truth, he dissociated from him, his way of life and his beliefs. Chapter 9 At Tawbah, verse 114:

"…But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him…"

Generally speaking, it is not possible to impose right guidance upon others, including one's relatives. The responsibility of a Muslim is to clarify the teachings of Islam to others in a gentle and kind manner, just like the Holy Prophet Ibrahim, peace be upon him, did, encouraging them to accept and practice Islam based on evidence rather than mere imitation. Chapter 9 At Tawbah, verse 114:

"…Indeed was Abraham compassionate and tolerant."

Thus, individuals are free to choose their own paths, and the Muslim who has accurately conveyed Islamic teachings to them will bear no blame and will not be held accountable for the decisions made by others. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind, you are only a reminder. You are not over them a controller."

Consequently, a Muslim should focus on their obligations and responsibilities, avoiding undue stress regarding matters for which they will not be held accountable, such as the life decisions of others, once they have adequately fulfilled their duties towards them.

Chapter 9 At Tawbah, verse 114:

"…But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him. Indeed was Abraham compassionate and tolerant."

As Islam is a religion of balance it teaches muslims to adopt a soft attitude towards all people and to fulfil their rights according to the teachings of Islam. But a muslim must not continue to maintain ties beyond this with people that persist on the disobedience of Allah, the Exalted, as they will inevitably adopt the negative behaviour of their companions. This has been warned in a Hadith found in Sunan Abu Dawud, number 4833.

As mentioned earlier, Allah, the Exalted, does not force right guidance or misguidance on people. Instead, He presents right guidance to mankind and allows them to decide their own path in life and then holds them accountable for their choice. Chapter 9 At Tawbah, verse 115:

"And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid…"

If a person chooses to reject Islam or fails to support their verbal declaration of faith in Allah, the Exalted, with actions, then they have no one to blame for their misguidance except themself, as Allah, the Exalted, made the path of right guidance, which leads to peace of mind in both worlds, clear to all people. Thus, one must embrace and implement Islamic principles for their own benefit, even if such actions contradict their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even when confronted with unpleasant treatments and a stringent

diet. Just as this wise patient will attain optimal mental and physical health, so will the individual who recognizes and adheres to Islamic teachings. This is because Allah, the Exalted, holds the unique knowledge necessary to guide a person towards achieving a balanced mental and physical state and to properly organize all facets and individuals in their life thus leading them to peace of mind in both worlds. Chapter 9 At Tawbah, verse 115:

"…Indeed, Allah is Knowing of all things."

Ultimately, since all that exists is under the ownership and authority of Allah, the Exalted, it is crucial for individuals to comply with His commandments. Chapter 9 At Tawbah, verse 116:

"Indeed, to Allah belongs the dominion of the heavens and the earth; He gives life and causes death…"

Just as one may face penalties for breaching the laws of a nation, neglecting the divine regulations set forth by the Creator will lead to challenges in both this life and the afterlife. While an individual may choose to depart from an undesirable country, they cannot evade the dominion of Allah, the Exalted. Although people may strive to modify societal norms, they cannot alter the divine laws established by Allah, the Exalted. Just as a homeowner dictates the rules for their estate, the universe is under the governance of Allah, the Exalted, who solely determines its laws without

the need for human approval. Thus, adhering to these divine regulations is essential for personal advantage. Those who comprehend this truth will obey the commands of Allah, the Exalted, by employing the blessings He has granted them in manners that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can opt to recognize the wisdom behind the commands and prohibitions of Allah, the Exalted, acknowledging their importance in fostering personal and societal well-being, or they can succumb to their desires and dismiss Islamic teachings. However, those who disregard Islamic principles must be prepared to face the consequences of their actions in this life and the next, as no amount of objections or grievances will shield them from the repercussions. Chapter 9 At Tawbah, verse 116:

"…And you have not besides Allah any protector or any helper."

As long as one supports their verbal declaration of faith in Allah, the Exalted, with actions, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will receive His support and guidance through every situation, whether times of ease or times of difficulty, so that they obtain peace of mind in both worlds through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 9 At Tawbah, verse 117:

"Allah has already turned to the Prophet and the Migrants from Mecca and the residence of Medina who followed him in the hour of difficulty…"

The more one obeys Allah, the Exalted, by learning and acting on Islamic teachings, the stronger their faith will become. Strong faith is vital to obtain as it ensures one remains firm on the obedience of Allah, the Exalted, through every situation, whether times of ease or difficulty, such as the expedition to Tabuk, which was a very dangerous and difficult expedition. Chapter 9 At Tawbah, verse 117:

"…after the hearts of a party of them had almost deviated [from obedience], and then He turned to them…"

A strong faith develops when individuals understand and act on the clear signs and evidence presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that true submission to Allah, the Exalted, leads to peace in both this life and the hereafter. Conversely, those who ignore Islamic principles are more likely to have a fragile faith. Such individuals often disobey Allah, the Exalted, when their personal desires clash with His commands, not realizing that yielding their wishes in favor of obedience to Allah, the Exalted, fosters tranquility in both worlds. Therefore, it is essential to attain certainty of faith through the pursuit of Islamic knowledge and its application, ensuring steadfast obedience to Allah, the Exalted, at all times. This involves the proper utilization of the blessings one has received, as outlined in Islamic teachings. By doing so, Allah, the Exalted, will bless them with peace in both worlds, through attaining a harmonious mental and physical state while appropriately prioritizing all individuals and aspects of their lives. Chapter 9 At Tawbah, verse 117:

"…Indeed, He was to them Kind and Merciful."

As the three Companions, may Allah be pleased with them, who remained behind from the expedition to Tabuk out of laziness, remained firm on the obedience of Allah, the Exalted, during their social boycott, Allah, the Exalted, turned to them in mercy and forgiveness after fifty days. The account of these three Companions, may Allah be pleased with them, is discussed in a Hadith found in Sahih Muslim, number 7016. Chapter 9 At Tawbah, verse 118:

"And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls were constricted and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful."

This verse makes it clear that when one disobeys Allah, the Exalted, they will experience mental health issues. This occurs as disobeying Allah, the Exalted, causes one to misuse the blessings they have been granted. Consequently, they will find themselves experiencing a state of both mental and physical disarray, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both

worlds, regardless of any material comforts they might possess. Chapter 9 At Tawbah, verse 118:

“And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls were constricted…”

The only way one escape this outcome is by sincerely repenting and reforming one’s behaviour so that they obey Allah, the Exalted, as He alone controls the affairs of the universe, including the spiritual hearts of people, the abode of peace of mind. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Authentic repentance necessitates the feeling of guilt, seeking forgiveness from Allah, the Exalted, as well as from those who have been wronged, ensuring that this does not lead to further complications. An individual must sincerely commit to avoiding the same or a comparable sin and to remedy any rights that have been violated in relation to Allah, the Exalted, and others. It is crucial to continue to genuinely obey Allah, the Exalted, by properly utilizing the blessings He has granted, as outlined in Islamic teachings. This will ensure they achieve a harmonious balance of mind and body, it will ensure they correctly place all aspects and individuals in their lives, while also ensuring they are well-prepared for their accountability on

the Day of Judgement. Consequently, this will foster tranquility in both worlds. Chapter 9 At Tawbah, verse 118:

"…and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful."

After discussing the hypocrites who failed to support their verbal declaration of faith in Him with actions and the Companions, may Allah be pleased with them, who remained behind from the expedition to Tabuk but remained truthful and how this led to their repentance and public honour, Allah, the Exalted, encourages all muslims to firstly support their verbal declaration of faith in Him through actions. Chapter 9 At Tawbah, verse 119:

"O you who have believed, fear Allah…"

This involves correctly using the blessings He has granted them as outlined in Islamic teachings. This will ensure that they attain a balanced state of mind and body, effectively aligning all elements and people in their lives, while adequately preparing themselves for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. In addition, an aspect of obeying Allah, the Exalted, is adopting good companionship. Chapter 9 At Tawbah, verse 119:

"…and be with those who are truthful."

A person's companions invariably influence them, whether positively or negatively, and this impact can be either overt or subtle. This concept is emphasized in a Hadith from Sunan Abu Dawud, number 4833. Therefore, those who accompany with the righteous and truthful in this world will find themselves inspired and encouraged to adopt truthfulness in their intention, speech and actions and as a result they will sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. Conversely, individuals who associate with hypocritical people who fail to support their verbal declaration of faith with actions will inevitably adopt their characteristics and behavior. Consequently, they will disobey Allah, the Exalted, by misusing the blessings bestowed upon them. This will result in a state of mental and physical disarray, leading them to misplace everything and everyone in their lives while inadequately preparing for their accountability on the Day of Judgement. Ultimately, this will lead to stress, challenges, and struggles in both worlds, irrespective of any material comforts they may possess.

Allah, the Exalted, then criticized those who failed to support their verbal declaration of faith in Him by showing sincerity to the Holy Prophet Muhammad, peace and blessings be upon him, when they failed to support him during the expedition to Tabuk. Chapter 9 At Tawbah, verse 120:

“It was not [proper] for the people of Madinah and those surrounding them of the bedouins that they remain behind after [the departure of] the Messenger of Allah or that they prefer themselves over his self…”

One must therefore prove their faith in Allah, the Exalted, by showing sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him, by studying and implementing his teachings. Chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."”

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

One should model their character on the blessed character of the Holy Prophet Muhammad, peace and blessings be upon him, so that they cultivate positive traits such as patience, gratitude, and generosity, while discarding negative traits like envy, pride, and greed. This practice will facilitate the attainment of peace of mind, as embracing positive characteristics leads to peace of mind. Engaging with and embodying the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, is essential for accurately representing him to the broader community. Failure to do so may lead to misrepresentation, which could deter both non-Muslims and fellow Muslims from understanding and practicing Islamic principles. Such misrepresentation can also provoke criticism of the Holy Prophet Muhammad, peace and blessings be upon him, particularly when the negative behaviour of some Muslims are observed. Each Muslim is accountable for this, as it is their responsibility to represent Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, appropriately to the outside world.

Furthermore, similar to previous nations that professed love for their Holy Prophets, peace be upon them, yet failed to follow them in practice and as a result, they will not unite with them in the hereafter, Muslims who do not practically adhere to the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, will not be united with him in the hereafter. Instead, individuals will be associated with those they have emulated in this life. This principle is supported by a Hadith recorded in Sunan Abu Dawud, number 4031.

Those who adopt sincerity to the Holy Prophet Muhammad, peace and blessings be upon him, will correctly use the blessings they have been granted. As a result, all of their efforts will lead them to obtaining a balanced state of mind and body, cause them to correctly place everything and everyone within their life, while adequately preparing for their accountability on the Day of Judgement. As a result, this behaviour will promote peace in both worlds. Chapter 9 At Tawbah, verses 120-121:

"…That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good. Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing."

These verses also highlight the importance of understanding that Allah, the Exalted, does not expect people to perform good deeds beyond their

ability. Instead, He expects people to correctly use the blessings He has granted them as outlined in Islamic teachings, whether they were granted many blessings or a few. Sadly, some Muslims have adopted a detrimental trait that obstructs their path to meaningful progress. Specifically, they frequently find themselves measuring their own situations against those of others who are enduring less challenging circumstances, using this as a justification for not deepening their obedience to Allah, the Exalted. This includes adhering to His commands, avoiding His prohibitions, and confronting fate with patience, as taught by the Holy Prophet Muhammad, peace and blessings be upon him. For instance, an individual engaged in full-time employment may rationalize their lack of effort in obeying Allah, the Exalted, by comparing themselves to someone who works part-time, asserting that the latter has an easier time increasing their obedience due to having more free time. Similarly, a poor Muslim might refrain from giving any form of charity by observing those who are more affluent, claiming that the wealthy can more readily afford to donate. They fail to recognize that while these justifications may offer temporary comfort to their souls, they do not result in any beneficial contributions to their lives in this world or the hereafter. Allah, the Exalted, does not desire for individuals to act based on the circumstances of others; instead, He wishes for them to act in obedience to Him according to their own capabilities. For example, a full-time worker can still allocate whatever spare time they have towards the obedience of Allah, the Exalted, even if it is less than what a part-time worker can offer. In this regard, the actions of the part-time worker do not influence the full-time worker, making it a feeble excuse to use them as a rationale for not striving more diligently. The poor Muslim should give according to their own capacity, even if that contribution is significantly smaller than that of the wealthy, as Allah, the Exalted, will evaluate them based on their own deeds, not in comparison to the actions of other Muslims. Muslims should therefore abandon these unproductive rationalizations and obey Allah, the Exalted, in alignment with their personal abilities.

As the expedition of Tabuk was discussed in detail, Allah, the Exalted, indicates the importance of learning and acting on Islamic knowledge as this is a vital part of striving in the path of Allah, the Exalted. Chapter 9 At Tawbah, verse 122:

“And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion…”

In a Hadith recorded in Sahih Muslim, number 6853, the Holy Prophet Muhammad, peace and blessings be upon him, stated that anyone who sets out on a journey to seek knowledge will find that Allah, the Exalted, facilitates their path to Paradise. This statement applies to both a physical journey taken in the pursuit of knowledge, such as attending lectures and classes, and an abstract quest for understanding that does not require physical travel. It includes all methods of gaining knowledge, such as listening, reading, studying, and writing. The journey to Paradise is filled with various obstacles that may hinder a Muslim's progress. Only those who recognize these challenges and have the ability to overcome them will successfully reach Paradise. Furthermore, it is evident that one cannot arrive at a destination in this world without knowing its location and the way to get there. In the same way, attaining Paradise necessitates knowledge about it, including the route that leads to it. The knowledge referred to here encompasses both beneficial worldly knowledge and religious knowledge, as the former often helps an individual remain truly obedient to Allah, the Exalted. For instance, a person who seeks beneficial worldly knowledge to obtain a lawful profession will find it easier to steer clear of unlawful earnings. This will assist them in their quest for Paradise.

Moreover, the path to Paradise is traveled solely by those who embody piety. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. Thus, the core of piety lies in gaining and implementing religious knowledge. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

It is crucial to emphasize that a Muslim's drive to acquire and apply knowledge should be aimed at gaining the pleasure of Allah, the Exalted. Those who pursue religious knowledge for worldly motives, like seeking admiration, have been cautioned about Hell if they do not genuinely repent. This warning is referenced in a Hadith found in Sunan Ibn Majah, number 253.

Furthermore, a Muslim is required to put their knowledge into practice, as knowledge that is not acted upon lacks significance or usefulness. This scenario resembles that of an individual who knows a safe path yet opts to remain in a dangerous situation. As a result, knowledge can be divided into two distinct categories. The first category is about applying one's knowledge, which cultivates piety and strengthens obedience to Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they attain a balanced state of mind and body, properly aligning all aspects of their lives and adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. The second category concerns

those who fail to act on their knowledge. This latter group does not enhance their obedience to Allah, the Exalted; instead, it may result in pride even though this person resembles a donkey laden with books that provides it with no genuine benefit. Chapter 62 Al Jumu'ah, verse 5:

"…and then did not take it on (did not act on their knowledge) is like that of a donkey who carries volumes [of books]…"

In addition, only through learning and acting on Islamic knowledge can one correctly command good and warn others against evil. Chapter 9 At Tawbah, verse 122:

"…and warn their people when they return to them that they might be cautious."

It is essential for Muslims to consistently advocate for good and deter evil in line with Islamic principles, doing so with compassion. A Muslim should not presume that simple obedience to Allah, the Exalted, will protect them from the harmful effects of misguided individuals. Just as a healthy apple can become spoiled when placed among rotten ones, a Muslim who fails to encourage others towards righteousness will eventually be swayed by their harmful actions, whether these are overt or subtle. Even if the larger community becomes apathetic, one must persist in advising their dependents, such as family members, as their negative behavior can have a more significant impact on them. Furthermore, this duty is highlighted in a

Hadith found in Sunan Abu Dawud, number 2928. Even if a Muslim encounters indifference from others, they should carry out their responsibility by continually providing gentle counsel, based on sound evidence and knowledge. Promoting good and forbidding evil without adequate understanding and respect will only distance individuals from the truth and proper guidance, which will negatively affect the entire community.

Only by effectively promoting good and forbidding evil can one protect themself from societal negative influences and achieve forgiveness on the Day of Judgement. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

Nevertheless, if individuals focus exclusively on their personal interests while neglecting the actions of those in their vicinity, there arises a concern that the negative repercussions originating from others may eventually lead to their own misguidance.

Finally, the constructive behaviors that ought to be promoted and the detrimental behaviors that should be criticized must be clearly recognized

as either beneficial or harmful by the wider community. Therefore, it is crucial to avoid commanding or prohibiting secondary Islamic issues that require a deeper comprehension.

After encouraging muslims to command good and forbid evil, Allah, the Exalted, encourages muslims to also oppose His disobedience in the wider society, as Islam is not a cult that only concentrates on its own members. In fact, opposing the disobedience of Allah, the Exalted, according to one's strength in the wider society is an aspect of supporting one's belief in Allah, the Exalted. Chapter 9 At Tawbah, verse 123:

"O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness…"

In examining the life and behavior of the role model for the muslims, Holy Prophet Muhammad, peace and blessings be upon him, particularly in relation to non-Muslims, it becomes evident that the severity indicated in this verse does not pertain to a harsh character. Chapter 68 Al Qalam, verse 4:

"And indeed, you are of a great moral character."

The severity mentioned in verse 123 pertains to the unwavering adherence to the commands of Allah, the Exalted, without yielding to the desire to appease or persuade non-Muslims to embrace Islam. The initial action taken by the non-Muslims against the Holy Prophet Muhammad, peace and blessings be upon him, upon the declaration of his Prophethood, was an attempt to persuade him to renounce Islam. When this approach proved unsuccessful, they sought to convince him to make concessions on certain elements of Islam. Chapter 68 Al Qalam, verse 9:

"They wish that you would soften [in your position], so they would soften [toward you]."

And chapter 17 Al Isra, verse 73:

"And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend."

When this phase was unsuccessful, they physically opposed Islam to hinder its proliferation. Consequently, the severity indicated in verse 123 pertains to the refusal to compromise on Islamic principles for any reason, including the desire to appease others. Chapter 9 At Tawbah, verse 123:

“O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness…”

As exemplified by the Holy Prophet Muhammad, peace and blessings be upon him, during his lifetime, the overall behavior of a Muslim should consistently reflect kindness and respect towards everyone. Indeed, an individual cannot be considered a genuine believer unless they wish for others what they desire for themselves, demonstrating this through their intentions, words, and deeds. This principle is emphasized in a Hadith recorded in Sahih Bukhari, number 13. In fact, it is essential to refrain from inflicting verbal and physical harm upon others and their belongings. This principle embodies the essence of being a true Muslim and a believer, as articulated in the Hadith recorded in Sunan An Nasai, number 4998. Chapter 9 At Tawbah, verse 123:

“…And know that Allah is with the righteous.”

Chapter 9 At Tawbah, verse 123:

“O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness…”

Furthermore, this verse does not imply that a Muslim is prohibited from forming friendships with non-Muslims, as this specific verse and others like it pertain to the non-Muslims present during the era of the Holy Prophet Muhammad, peace and blessings be upon him. This is elucidated within this chapter of the Holy Quran. At that time, developing close friendships with non-Muslims who sought the downfall of Islam was particularly perilous, as these non-Muslims would spy on the Muslim community to acquire crucial information that could assist them in their opposition to Islam.

In general, the Holy Quran distinctly states that Allah, the Exalted, does not restrict Muslims from befriending non-Muslims. Chapter 60 Al Mumtahanah, verse 8:

"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."

In essence, the main verse cautions Muslims against forming friendships with individuals who lead them away from the obedience to Allah, the Exalted. This entails utilizing the blessings one has received in accordance with Islamic principles. In truth, this applies to both Muslims and non-Muslims alike. As indicated in a Hadith recorded in Sunan Abu Dawud, number 4833, a person tends to adopt the characteristics of their

companions. This implies that an individual will inevitably adopt the traits, whether positive or negative, exhibited by their companions, even if they are unaware of this influence. Consequently, a Muslim should endeavour to associate with those who inspire them to adhere to the commands of Allah, the Exalted, by adopting companions who correctly use the blessings they have been granted as outlined in Islamic teachings, so that they are encouraged to do the same.

Furthermore, it is crucial to recognize the distinction between healthy social interactions with others and deep friendships. A deep friendship invariably impacts an individual, whether they are aware of it or not, potentially leading them to compromise their faith out of affection for their friend. In contrast, positive social interactions do not reach this level of influence. Consequently, Muslims should embody good character and manners towards everyone, while reserving deep friendships for those who will inspire them towards sincere obedience to Allah, the Exalted. Only a Muslim can fulfil this role for another Muslim. Conversely, a non-Muslim may inadvertently encourage a Muslim to disobey Allah, the Exalted, regardless of their intentions. This occurs because a non-Muslim adheres to a different moral framework than a Muslim, and behaviour deemed acceptable by a non-Muslim may not align with Islamic principles.

After encouraging muslims to support their verbal declaration of faith in Him with actions, Allah, the Exalted, warns them from adopting the hypocritical attitude whereby they fail to appreciate the importance of learning and acting on Islamic knowledge thereby achieving certainty of faith. Chapter 9 At Tawbah, verse 124:

“And whenever a chapter of the Quran is revealed, there are among them those who say, "Which of you has this increased faith?"…”

When people adopt a predetermined decision that they will not act on Islamic knowledge that contradicts their desires, then they will not benefit from Islamic knowledge. Instead, they will adopt an unconstructive and critical attitude towards Islamic teachings in order to justify their disobedience to Allah, the Exalted. In addition, as they desire others to adopt their animalistic attitude, as it pains them to observe others controlling their desires by obeying Allah, the Exalted, they discourage others from learning and acting on Islamic knowledge by criticising Islamic teachings, thereby misguiding the ignorant. General speaking, the businesses and industries which benefit from people unleashing their desires will also strive against Islam by criticizing its teachings aiming to encourage people to avoid acting on Islamic teachings. In the face of this criticism, muslims must remain steadfast on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them, as He will provide them with peace of mind and protection from the negative effects of people, even if this is not obvious to them. Whereas, the one who aims to please society while disobeying Allah, the Exalted, will not be protected from the punishment of Allah, the Exalted, and nor will they truly please society, as people and worldly things, such as social media, fashion and culture, are fickle in nature. As long as one remains firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will obtain a balanced mental and physical state and correctly place everything and everyone within their life. As indicated in verse 124, to maintain a steadfast attitude, one must endeavor to develop a strong faith. A strong faith is crucial for maintaining dedication to obeying Allah, the Exalted, in every situation, whether in times of ease or adversity. This deep faith is nurtured by comprehending and

implementing the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience to Allah, the Exalted, yields tranquility in both this life and the hereafter by achieving a harmonious mental and physical state and by appropriately positioning everything and everyone in their life while adequately preparing for their accountability on the Day of Judgement. Chapter 9 At Tawbah, verse 124:

"…As for those who believed, it has increased them in faith, while they are rejoicing."

Conversely, those who are ignorant of Islamic knowledge and those who ignore Islamic teachings as it contradicts their worldly desires, will possess weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure their understanding that relinquishing their desires in favor of obeying the commands of Allah, the Exalted, is vital for achieving peace in both worlds. Chapter 9 At Tawbah, verse 125:

"But as for those in whose hearts is disease, it has [only] increased them in impurity [in addition] to their impurity…"

If one persists on this attitude, then they may lose their faith before leaving this world, as they will not support their verbal declaration of faith with actions. Chapter 9 At Tawbah, verse 125:

"…And they will have died while they are disbelievers."

It is crucial to understand that faith is akin to a plant that needs nourishment through acts of obedience to flourish and persist. Similarly, a plant that lacks essential sustenance, such as sunlight, will wither; likewise, an individual's faith can weaken and die if it is not supported by acts of obedience.

In order to avoid this outcome, Allah, the Exalted, encourages all people to pay attention and learn from their experiences so that they repent and reform their behaviour before it is too late. Chapter 9 At Tawbah, verse 126:

"Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?"

Thus, it is essential for a Muslim to grasp a fundamental truth: nothing in existence transpires without a purposeful intention, even if the wisdom

behind it is not immediately apparent. A Muslim ought to perceive every occurrence, whether in times of ease or hardship, as a message in a bottle. They must refrain from becoming overly engrossed in scrutinizing and analysing the bottle itself, as it merely serves as a conduit for conveying the important message. This wrong attitude arises when Muslims either overly rejoice in favourable events, thereby becoming oblivious to the message embedded within their blessings, or they succumb to extreme sorrow during challenging times, which distracts them from uncovering the message hidden within their difficulties. Instead, they should focus on adhering to the teachings of the Holy Quran and approach each circumstance with a sense of balance. Chapter 57 Al Hadid, verse 23:

“In order that you not despair over what has eluded you and not exult [in pride] over what He has given you…”

This verse does not forbid the experience of joy or sorrow in various situations, as these feelings are inherent to human nature. However, it promotes a balanced perspective that steers clear of extreme emotions, such as excessive happiness or profound grief. By maintaining this balance, one can concentrate on the deeper message embedded into their circumstances, whether times of ease or hardship. By evaluating, comprehending, and responding to the hidden message, a Muslim can enhance both their worldly and religious lives. At times, this message may serve as a reminder to repent to Allah, the Exalted, before their time comes to an end. At other instances, it may offer a chance to elevate their status or to erase their minor sins, and occasionally, it may remind them not to become overly attached to the fleeting material world and its possessions. Without this reflection, one may simply navigate through experiences without making any progress in their worldly or religious journey.

When one persists on ignoring Islamic teachings as it contradicts their worldly desires, then they will fail to practically act on them, even if they claim to be a muslim, just like the hypocrites did. Chapter 9 At Tawbah, verse 127:

“And whenever a surah is revealed, they look at each other, [saying], "Does anyone see you?" and then they dismiss themselves…”

Their attitude will cause them to misuse the blessings they have been granted. As a result, every facet of their life, from family and friends to career and wealth, will become a source of stress for them. If they persist in ignoring the directives of Allah, the Exalted, they will end up misdirecting their frustrations towards various aspects and people in their lives, like their relatives, for their unhappiness. By cutting off these beneficial connections, they will only worsen their mental health challenges, which often leads to depression, substance misuse, and even thoughts of suicide. This outcome becomes clear when one looks at the lives of those who continually misuse the blessings they have been granted, such as the wealthy and famous, even though they seem to enjoy worldly things. Chapter 9 At Tawbah, verse 127:

“…Allah has dismissed their hearts because they are a people who do not understand.”

Allah, the Exalted, attributed this outcome to Himself, as nothing occurs within the universe without His permission and will. But as verse 127 clearly shows, the cause of this outcome is their attitude of ignoring Islamic teachings as it contradicts their worldly desires.

In order to avoid this outcome one must sincerely obey and follow the Holy Prophet Muhammad, peace and blessings be upon him, and what he was granted: the Holy Quran. Chapter 9 At Tawbah, verse 128:

"There has certainly come to you a Messenger from among yourselves…"

As the Holy Prophet Muhammad, peace and blessings be upon him, is a human being, his behaviour can and must be emulated by all people so that they correctly use the blessings they have been granted. This will ensure that they attain a balanced state of mind and body, effectively aligning all elements and people in their lives, while adequately preparing themselves for their accountability on the Day of Judgement. As a result, this behavior will lead to peace of mind in both worlds.

Furthermore, it is essential to recognize the exemplary conduct of those who faithfully obeyed Allah, the Exalted, by correctly employing the

blessings bestowed upon them as delineated in Islamic teachings, thereby allowing one to mirror their commendable character. However, one must steer clear of two extreme perspectives when reflecting upon the righteous, such as the Holy Prophet Muhammad, peace and blessings be upon him, to avoid straying into misguidance.

One such extreme perspective involves diminishing the stature of the righteous, including the Holy Prophets, peace be upon them, out of ignorance, erroneously believing that such actions elevate the magnificence of Allah, the Exalted. In reality, this attitude undermines the reverence necessary to emulate the virtuous qualities of these individuals, as it is unfeasible to imitate the character of someone who is not held in high regard.

The second extreme perspective involves raising the status of the virtuous beyond what is prescribed in the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This perspective leads individuals to perceive the virtuous as celestial beings rather than as human beings whose attributes can and should be mirrored. Chapter 9 At Tawbah, verse 128:

“There has certainly come to you a Messenger from among yourselves…”

It becomes impossible to emulate someone with whom one cannot identify. By elevating the status of the virtuous beyond the boundaries established by Islamic teachings, individuals struggle to connect with them, which in turn hinders their capacity to adopt the admirable characteristics of the virtuous, as they may regard such traits as unattainable. Consequently, instead of actively following the virtuous, such as the Holy Prophet Muhammad, peace and blessings be upon him, individuals may merely engage in conversations about their exalted status. This can foster the erroneous belief that simply extolling the virtuous verbally suffices for attaining proper guidance in life, even if one does not actively strive to embody their commendable qualities. While it may be true that one cannot attain the elevated status of the virtuous, such as the Holy Prophet Muhammad, peace and blessings be upon him, it remains essential for each individual to endeavor to realize their own potential by emulating the noble qualities of the virtuous, rather than limiting themselves to mere verbal admiration.

Thus, it is imperative to steer clear of both extremes and to regard the virtuous in alignment with Islamic teachings. This viewpoint will foster respect for them, enabling individuals to emulate their virtuous traits, while recognizing them as human beings whose admirable qualities merit imitation, rather than perceiving them as angelic figures who are impractical to emulate. Chapter 9 At Tawbah, verse 128:

“There has certainly come to you a Messenger from among yourselves…”

Specifically, the non-Muslims living in Mecca, who were proficient in the Arabic language, understood that the Holy Quran was not authored by a human being. Furthermore, after spending forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before his declaration of Prophethood, they recognized that he was not dishonest. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Considering that the Holy Prophet Muhammad, peace and blessings be upon him, did not engage with the earlier divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims of Mecca—he would not have had knowledge of the altered or unaltered doctrines of these holy texts, which further reinforces the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The non-Muslims of Mecca recognized the truthfulness of Islam; however, they opposed it due to concerns that it jeopardized their worldly aspirations and out of fear of losing their social status and power with the rise of Islam.

As a result, they concocted feeble rationalizations to reject Islam, attempting to deter others from accepting it.

Allah, the Exalted, then makes it clear that unlike other ways of life that aim to take things from people, such as their wealth, the aim of Islam is to only guide people to peace of mind in both worlds. Chapter 9 At Tawbah, verse 128:

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you…"

Every command, prohibition and advice in Islam aims at benefiting all people. But one must study Islamic teachings with an open and unbiased mind to appreciate this fact. Whereas, all other ways of life, such as following social media, fashion and culture only aim to take things away from their followers, such as wealth, or their followers are a source of wealth and authority for them.

Chapter 9 At Tawbah, verse 128:

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you…"

The Holy Prophet Muhammad, peace and blessings be upon him, exemplified mercy and kindness towards all individuals, and this should consequently be the standard behavior for all Muslims. Indeed, the significance of being sincere to others is associated with two fundamental obligatory practices: the obligatory prayers and the giving of obligatory charity, as stated in a single Hadith recorded in Sahih Bukhari, number 57. It is essential to demonstrate sincerity by providing assistance to others in accordance with their needs, which may include financial, physical, and emotional support. Additionally, one must refrain from causing verbal or physical harm to others and their belongings. This principle encapsulates the essence of being a true Muslim and a believer, as articulated in the Hadith found in Sunan An Nasai, number 4998. Sincerity towards others can be cultivated by treating them in the manner one wishes to be treated.

In addition, as muslims share the bond of faith with each other, they have additional duties towards each other they must fulfill. Chapter 9 At Tawbah, verse 128:

"…Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful."

For instance, in a Hadith recorded in Sahih Bukhari, number 1240, the Holy Prophet Muhammad, peace and blessings be upon him, enumerated five rights that a Muslim owes to another Muslim.

Firstly, they are obligated to respond to the greeting of peace, even if doing so goes against their personal inclinations. More significantly, a Muslim must embody the Islamic greeting of peace by demonstrating peace and kindness towards others through both their words and actions. It is profoundly hypocritical to offer the Islamic greeting of peace to someone and subsequently inflict harm upon them through one’s actions or words. Furthermore, this peace should also be extended to those who are not present. For instance, the two Muslims who exchange greetings must refrain from causing harm to others through their speech or actions as well. This encapsulates the authentic essence of the Islamic greeting of peace.

The subsequent advice provided in the primary Hadith under consideration is to visit the sick. A Muslim should endeavor to visit ill Muslims to offer them both physical and emotional support. While it may be challenging to visit every sick Muslim, if each Muslim at least made an effort to visit their ill relatives, the vast majority of the sick would receive this essential support. Prior to visiting, a Muslim must reach out to the sick individual and their family to arrange a suitable time. All forms of vain or sinful speech and actions, such as gossiping, should be strictly avoided; otherwise, a Muslim risks accruing sins rather than blessings. Additionally, they should limit their visit to avoid causing discomfort to the sick individual or their family.

Subsequently, a Muslim should, whenever feasible, participate in the funerals of fellow Muslims, as each participant offers supplications for the deceased's forgiveness and is reminded of their own mortality, thereby being encouraged to prepare for their own death in a practical manner. This

preparation entails utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings. Just as one wishes for others to attend their own funeral and pray for them, they should reciprocate this act for others. Furthermore, attending a funeral serves as an excellent opportunity to assess whether the bereaved family requires additional assistance, such as financial support. Every Muslim ought to assist them according to their capabilities, just as they would hope for Allah, the Exalted, to aid them in their time of need. Indeed, those who provide assistance to others for the sake of Allah, the Exalted, will receive His support, as affirmed in a Hadith recorded in Sahih Muslim, number 6853.

The subsequent point addressed in the primary Hadith under consideration is that Muslims should accept invitations to meals and social gatherings, provided that no unlawful or undesirable activities occur, which is increasingly uncommon in contemporary times. It is crucial to highlight that some Muslims attend social events where unlawful or disliked activities transpire and use this Hadith to justify their behavior. One must not distort divine teachings to satisfy personal desires, as this constitutes clear misguidance and invites divine retribution. Instead, one should participate in social events where lawful activities are conducted and where beneficial discussions regarding worldly and religious matters take place. It is imperative to remain vigilant to avoid engaging in vain and evil actions and speech; otherwise, it may be more prudent to refrain from socializing altogether.

In conclusion, the primary Hadith being examined advises Muslims to make supplications for those who, after sneezing, praise Allah, the Exalted. This generally promotes a mindset of positivity and benevolence towards others,

particularly fellow Muslims. It encourages individuals to seek to assist others for the sake of Allah, the Exalted, without expecting or desiring any form of gratitude in return, including a supplication made on their behalf. In essence, one ought to treat others in the manner they wish to be treated themselves.

Chapter 9 At Tawbah, verse 128:

"…Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful."

Individuals who recognize the extensive advantages of Islamic principles and thus genuinely adhere to Allah, the Exalted, by emulating the Holy Prophet Muhammad, by appropriately utilizing the blessings bestowed upon them, will achieve tranquility in both worlds. This is accomplished by attaining a harmonious mental and physical condition and by appropriately positioning all aspects and individuals in their lives, while also adequately preparing for their accountability on the Day of Judgement. But those who fail to support their verbal declaration of faith in Allah, the Exalted, with actions will lose out on peace of mind in both worlds as they will inevitably misuse the blessings they have been granted. Chapter 9 At Tawbah, verse 129:

"But if they turn away…"

As a result, they will face an unbalanced state of mind and body, they will misplace everything and everyone within their life, ultimately obstructing their capacity to ready themselves for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, regardless of any worldly pleasures they might partake in.

Moreover, when people observe the majority of society neglecting Islamic values, they may conclude that the majority's actions are inherently correct, prompting them to conform without any critical analysis or self-reflection. In truth, the majority's opinion is not always correct. Historical records have repeatedly shown that commonly accepted beliefs can be challenged and changed by new knowledge and discoveries, as seen in the formerly widespread belief that the Earth was flat. It is essential to refrain from acting like sheep by unthinkingly following the majority's perspective, as this often leads to misguided choices in both secular and spiritual contexts. Chapter 6 Al An'am, verse 116:

"And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing."

Instead, individuals should employ the reasoning and intellect bestowed upon them to evaluate each circumstance grounded in knowledge and evidence, which allows them to make informed decisions, even when these

decisions diverge from the prevailing opinions of the majority. In fact, Islam vehemently disapproves of the act of blindly following others in religious cases for this reason and consequently encourages Muslims to study and implement Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

Doing so will ensure one adopts the right attitude, even if most of society ignores Islamic teachings as it contradicts their worldly desires. Chapter 9 At Tawbah, verse 129:

“But if they turn away, say, "Sufficient for me is Allah…"”

This person will understand that as Allah, the Exalted, is their Lord, He alone must be obeyed in every situation. This will ensure they support their verbal declaration of faith in Him with actions by correctly using the blessings He has granted them as outlined in Islamic teachings.

Overall, Islam teaches that the only Being humanity must obey in every situation is their Creator and Sustainer, Allah, the Most High. Chapter 9 At Tawbah, verse 129:

“…say, "Sufficient for me is Allah; there is no deity except Him…””

In reality, the entity or idea that people opt to obey in their lives is fundamentally what they worship, irrespective of their verbal claims. Human beings are intrinsically inclined to obey something. This 'something' can include other individuals, social media, trends, cultural standards, or even their own desires. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

The thing or person one chooses to obey is in reality who they worship. Therefore, Muslims must support their verbal declaration of faith in Allah, the Exalted, with actions that demonstrate their commitment to Him in all situations above all else. This requires them to use the blessings granted to them in ways that please Allah, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who act in this way will find peace and success by attaining a balanced mental and physical state and by properly prioritizing all aspects of their lives. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Conversely, a person who rejects the Oneness of Allah, the Exalted, and opts to worship other things will lose the mercy necessary for attaining peace and success in both this life and the hereafter. In fact, their attitude will cause them to misuse the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, misplacing everything and everyone in their lives, ultimately failing to prepare themselves for their accountability that awaits on the Day of Judgement. This will lead to stress, challenges, and hardships in both worlds, despite any worldly luxuries they may indulge in. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day

of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And chapter 9 At Tawbah, verse 129:

"…say, "Sufficient for me is Allah; there is no deity except Him…""

In addition, upon examining the formation of the Heavens and the Earth, along with the myriad of precisely balanced systems, it becomes evident that there exists a singular Creator who not only fashioned but also maintains the universe. For instance, the ideal distance between the Sun and the Earth serves as a compelling indication, as the Earth would be uninhabitable if the Sun were to be positioned even slightly closer or further away. Likewise, the Earth has been designed in a manner that fosters a balanced and pristine atmosphere, enabling life to flourish upon it. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The precise timing of days and nights, along with their varying lengths throughout the year, enables individuals to derive the utmost benefit from them. Should the days extend in duration, individuals might experience fatigue due to prolonged hours. Conversely, if the nights were to lengthen, there would be insufficient time for individuals to secure their livelihoods and pursue other valuable endeavors, such as acquiring knowledge. In the case of shorter nights, individuals would lack adequate rest, which is essential for achieving optimal health. Additionally, alterations in the duration of days and nights would have repercussions on agricultural yields, adversely affecting the sustenance of both humans and animals. The harmonious operation of days, nights, and other balanced systems within the universe serves as a clear testament to the Oneness of Allah, the Exalted, as the existence of multiple deities would result in conflicting desires, ultimately leading to disorder within the universe. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

The observation of the impeccably balanced water cycle serves as a clear indication of a Creator. Water evaporates from the ocean, ascends, and subsequently condenses to form acidic rain that falls upon the mountains. These mountains act to neutralize the acidic rain, making it suitable for consumption by both humans and animals. Any alterations to this flawlessly balanced system would result in catastrophic consequences for all life forms on Earth. The salinity of the ocean prevents the decomposition of marine organisms from polluting the waters. Should the ocean become contaminated, the viability of marine life would be jeopardized, and the resulting impurities would also adversely affect terrestrial life. The composition of the water in the oceans and seas has been meticulously designed to support thriving marine ecosystems while simultaneously allowing large vessels to navigate its surface. A slight alteration in the water's composition could disrupt this balance, leading to a scenario where either marine life flourishes or ships can traverse the waters, but not both simultaneously. Even today, maritime transport remains the predominant method for the global distribution of goods. Thus, this perfect equilibrium is crucial for sustaining life on this planet.

Evolution represents a process of mutation, which is inherently flawed. However, upon examining the myriad of species, one can observe that they have been intricately designed to exist in a perfectly balanced manner, enabling them to flourish within their respective environments. A prime example is the camel, which has been specifically created to endure extreme temperatures and can survive for extended periods without water. They are exquisitely suited for life in arid desert conditions. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat has been engineered in an exceptionally effective manner, ensuring that any impurities present in its body are completely segregated from the milk it generates. Any intermingling of these two substances would render the milk unsuitable for consumption. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Each species is assigned a distinct life span that inhibits any one species from dominating others. For instance, flies possess a notably brief life span of 3-4 weeks and can lay as many as 500 eggs. Were their life span extended, the fly population could become excessive, potentially leading to their dominance over all other species in the ecosystem. In contrast, other organisms with significantly longer life spans tend to produce only a limited number of offspring. This characteristic further contributes to the regulation of their populations. Such a phenomenon cannot be attributed to mere chance, nor can it be adequately explained by the theory of evolution. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds play a crucial role in wind pollination, enabling the reproduction of crops, plants, and trees. Historically, wind was vital for maritime navigation, which remains the primary method for transporting goods globally. Winds are necessary for the movement of rainclouds to designated areas, ensuring the provision of water essential for life. A harmonious system of winds is evident on Earth; an absence of winds would result in disorder for ecosystems, while excessive winds would similarly disrupt the balance. Likewise, rainfall is also meticulously regulated; insufficient rain can cause droughts and famine, whereas excessive rain can lead to catastrophic flooding. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

This impeccably balanced system cannot be a product of chance and distinctly reveals the influence of the Creator. Anyone who contemplates these impeccably balanced systems cannot rationally refute the existence of a singular Creator who possesses authority over all entities. Chapter 9 At Tawbah, verse 129:

"*…say, "Sufficient for me is Allah ; there is no deity except Him…""*

A person who manages certain aspects of another's provision, such as their shelter, merits gratitude. Thus, as Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is just and appropriate for individuals to express their gratitude towards Him. Gratitude expressed through intention means acting solely to please Allah, the Exalted. Those who act for other motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that an individual does not seek or anticipate any recognition or reward from other people. Gratitude expressed verbally involves either speaking positively or choosing silence. Additionally, gratitude demonstrated through actions entails utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice results in an increase in blessings and ultimately brings peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, when an individual possesses an object, it is deemed appropriate and customary for them to utilize that object in any manner they choose. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists in the universe, including humanity, He alone determines what should transpire within the universe and what should not. Consequently, it is just for an individual to comply with the will of Allah, the Exalted, as He is the sole proprietor of the entire universe, encompassing all individuals.

In a similar vein, when one person lends an item they own to another, it is only just that the borrower uses the item in accordance with the preferences of its owner. Allah, the Exalted, has bestowed every blessing that an individual possesses as a form of loan. These blessings were not given as gifts. Much like earthly loans, this loan is expected to be repaid. The sole method of repaying this loan is to utilize these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are considered gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One should not confuse the temporal blessings that are merely a loan with the divine gifts of Paradise. Chapter 9 At Tawbah, verse 129:

“*…say, "Sufficient for me is Allah ; there is no deity except Him…"”*

When one recognizes the Lordship of Allah, the Exalted, and His infinite knowledge, they will trust that all His commands, prohibitions and decrees are best for them, even if they fail to observe the wisdoms behind them. Chapter 9 At Tawbah, verse 129:

“…say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."”

And chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

As a result, they will remain firm on His obedience by correctly using the blessings He has granted them as outlined in Islamic teachings. This will help them achieve a harmonious balance of mind and body, aligning all

aspects and individuals in their lives, while properly equipping themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. In order for one to adopt this steadfast behaviour they must obtain certainty of faith. A strong faith is key to staying committed to obeying Allah, the Exalted, no matter the situation, whether times of ease or difficulty. This strong faith is obtained by understanding and applying the clear signs and teachings in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings show that true obedience to Allah, the Exalted, brings peace in this life and the next. Whereas, those who are ignorant of Islamic principles often have a weak faith, making them more likely to stray from obedience, especially when their personal desires clash with divine commands. As a result, they fail to understand that giving up their desires to obey Allah, the Exalted, is essential for finding peace of mind in both worlds. So, it is important for people to strengthen their faith by seeking Islamic knowledge and putting it into practice in their lives, ensuring they always obey Allah, the Exalted. This involves using the blessings they have been given in the right way, as outlined in Islamic teachings, which ultimately helps create a balanced mental and physical state and the right prioritization of all areas of their lives.

Chapter 9 At Tawbah, verse 129:

"…and He is the Lord of the Great Throne."

Ultimately, since everything that exists belongs to and is governed by Allah, the Exalted, it is essential for individuals to obey His commandments. Just

as one can face penalties for breaking a nation's laws, neglecting the divine regulations set by the Creator will lead to difficulties in both this life and the afterlife. While a person may choose to leave an undesirable country, they cannot escape the authority of Allah, the Exalted. Although individuals may try to alter societal norms, they cannot change the divine laws established by Allah, the Exalted. Just as a homeowner sets the rules for their property, the universe is ruled by Allah, the Exalted, who alone determines its laws without needing human consent. Therefore, following these divine regulations is crucial for personal advantage. Those who understand this truth will obey the commands of Allah, the Exalted, and strive to utilize the blessings they have received in ways that please Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to acknowledge the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing their importance in fostering personal and societal well-being, or they can succumb to their desires and ignore Islamic teachings. However, those who disregard Islamic principles must be prepared to confront the consequences of their actions in this life and the next, as no amount of objections or complaints will shield them from the results. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 9 At Tawbah, verse 129:

“…say, "Sufficient for me is Allah ; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."”

In conclusion, individuals must embrace and act upon Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even if it involves taking unpleasant medications and adhering to a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and implements Islamic teachings. This is because Allah, the Exalted, is the only One with the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything and everyone in their life. The understanding of human mental and physical conditions that society possesses will never suffice to reach this goal, despite extensive research, as it cannot resolve every challenge a person may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure that one accurately places everything and everyone in their life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. While it is true that most patients may not grasp the science behind their prescribed medications and thus trust their doctors implicitly, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impact on their lives. He does not require people to accept Islamic teachings without question; rather, He desires them to acknowledge its truth through its clear evidence. However,

this necessitates that a person approaches the teachings of Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Furthermore, since Allah, the Exalted, is the sole ruler of the spiritual hearts of individuals, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in accordance with the principles outlined in Islamic teachings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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